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*Principles of Translation.*

BY REV. J. EDKINS, D.D.

GREAT efforts are being made to render the Jewish and Christian Scriptures in Chinese as perfect as possible. Principles of translation are best discussed by examples.

The Lord's Prayer in five versions deserves the attention of readers at present, viz., the old Delegates' Version, the Peking Version, Dr. John's Version, Bishop Schereschewsky's Version, and the new Version in the Intermediate style of the Easy Wên-li Committee. These may now be compared. Our Lord spoke in Aramaic. The first sentence in Matthew vi., v. 9, is *Hokano* thus, *hokil* therefore, *tsalau* pray, *atun* (for *antun*), ye. Then follows *abun* Father our, *dbashmayo*, who in heaven. The Syriac *d* takes the force "who art." In D. V. 吾父在天. P. V. 我們在天上的父. Dr. J. 我等在天之父. Bp. S. 在天吾父. Intermediate 我儕在天之父. Hallowed be thy name is *net kadash shemok*. *Kadash* is holy, *net* is made (holy) *shem*, name, *ok*, thy. The Greek *ἁγία* is the same word as *shem*. *Sh* is *n*. The Greek translator renders *net kadash* by *ἁγιασθήτω*. The substantive verb *θητω* is the *net* of Syriac. "Αγίος is our word sacred, and *kadash* is our chaste, castus. The D. V., Dr. J. and Bp. S. have 願爾名聖. The Peking V. has 願人都尊你的名為聖. Intermediate 願爾名得尊為聖. Thy kingdom come is in D. V. and Bp. S. 爾國臨格. Dr. J. 爾國降臨. Intermediate 願爾國來至. The sentence "thy will be done" in D. V., Dr. J. and Bp. S. is 爾旨得成. The Intermediate prefixes *yuen* to the same four words. The sentence "on earth as it is in heaven" is in D. V. 在地若天. Dr. J. 地如在天也. Bp. S. 在地如在天然. The Intermediate is the same as this last.

Judged by these sentences Bishop S. is nearest to the D. V. in style. Seeing that the sentence "thy will be done" is the same in

D. V., Bp. S. and Dr. J., it is plain that there is much in which the versions all agree. We may leave the versions, without fear, to natural selection and the survival of the fittest. Any impartial man will judge of them that they are all good. But since all can be depended on for care and accuracy in most of the renderings the palm must be given to the Delegates' Version, which has the most elegance of style. The Peking Version is in fairly elegant colloquial. Dr. John's is apparently rather more colloquial than Bishop Schereschewsky's or the tentative Matthew and Mark of the Easy Wên-li Committee.

Eleventh verse, Give us this day our daily bread, *ἐπιούσιον*. Thayer and Meyer note that Origen says this word was made by the evangelists. It is not ordinary Greek. The Curetonian Syriac is *amina*, constant. The root *man* is in our word remain, *maneo*. The Peshito Syriac has *sunkonan yumono*, needing daily. Both the Syriac words give an easier sense than the Greek word. We ought to accord more value to the Syriac than we do, because it was the language spoken by our Lord. Mrs. Lewis, of Cambridge, has just written an article in the *Century* in defence of this opinion, and doubtless she is in the right, for the references to the Syriac in commentaries are too few. The real meaning of daily bread must be taken to be in Chinese 所需之糧 as in D. V., Bp. S. The others differ slightly. P. V. has 日用的糧食, food used daily. The Interm. has 我儕已用之糧. Dr. J. has 我所需之糧.

This word "needful," says Meyer, found in the Syriac and adopted by Origen and seventeen other authorities, has given rise to the rendering "daily bread." Evidently we owe much to the Syriac. In this case it has preserved to us the sense when the Greek word is ambiguous.

*Zeal*, ζήλος, heat, ζηλώω, to feel warmth. The Syriac is *tanoyo*, zeal, *ton*, to study, *tonoyauto*, study. The Syriac, Greek, Latin words are the same. Out of zeal the Latin *zelum* has been developed, because the Greeks had colonies in Italy, but the old Latin word is *studire*, *studium*. The Mongol has *dolohon*, warm. But in II. Cor. ii. 2 atagar, jealousy, is used. *Atagarhamoi*, I am jealous, I hate. The German *neid*, hatred, envy, is the Latin *invisus*, *invidia*. The Latin root is *nuid*, *nuir*. *Invisus*, unseen, is from *video* with the negation. In *invisus* two words have become one. In Chinese 嫉 *dzit* and 妒 *tu* mean to be jealous, hate. These are one word. But with the Syriac as our model here we do well to keep the sense studious zeal, loving zeal, in translation, because this was Paul's meaning. He felt an eager zeal on this occasion. Warmth in Chinese is noan or nit. China has the same roots, but the meanings, through long lapse of time and the many changes of the millenniums sometimes seem to vary not a little. Now the key is found in heat,

marked by redness in the face and eagerness in the voice. Affection warms the cheek as well as anger, so that the words zeal, jealousy, ardour, study and envy are all derived from the same root with the Chinese *nit* 熱, hot.

For many centuries knowledge was received by the ardent Greek from Assyria, Babylonia and Egypt. Syriac words were the same with Greek words long before Homer's day. It was in Greece a long process as it was in Italy. *Studium* was a word in use long before the adoption of *zelosus*. The Syriac *d* had time to change to *z* in *ζήλος*, before Italians received it from Greek colonists. In Mongol *dolohon*, warm, is the word. Swan's word *atarar* is the Chinese 惡 *ok*, hate. The Chinese have dropped the initial *t*. It is our wicked, Anglo-Saxon *wikke*, evil.

In Ex. xx. 5 the Hebrew *kanna*, jealous, hot, is in the Syriac *tanoyo*, zealous. The meanings of *kanna* and *kina* are eager love, envy, ardent zeal. In Chinese this word is *hen* 恨, to hate. It has become intensified in a special direction as a term for hatred, while *kana* in Hebrew means both jealousy and love.

The translator has to choose in Chinese a word for *ζήλος*. He adopts 熱中 *je chung*, ardent zeal, and avoids hatred, because the feeling of Paul to the Corinthians was not that of hatred, but of ardent affection. In Exodus the word most suitable in Ch. xx. 5 is "not allowing rivals." The warmth of Hebrew feeling, when translators are rendering Hebrew words, is not appreciated by the Confucian intellect. The Chinese scholar in translation prefers the phrase "not allow a rival" for the word *jealous* in the 2nd Commandment. His sense of the propriety of speech is so strong that he cannot be persuaded that jealousy, as felt by a wife in reference to a concubine, or by one trader to another in the ardent competition of trade, can ever be properly said of God.

*Words for Perfect.*—Noah is said to have been *tamim*, perfect. In the New Testament *τελειος* is the word. In Rom. xii. 2 "that good and acceptable and perfect will of God," the Syriac has *toba*, *mkablo*, *vegamiro*, perfect. The word *kablo* is *cipio*, receive, acceptable. *Gamiir*, perfect, is probably formed from *tum* by change of the initial to *g*. Delitsch in his Hebrew New Testament, has *nehmad*, i.e., *kam* and *mad*, both meaning sweet. For perfect he has *shalem*. *Shal* is *tel*, perfect, complete, end. *Lem* is *tum*. The Chinese equivalents are *shan*, which is *dan*, the Latin *bonus*, good, 仁 *nin*, good, benevolent. Εὐάρεστον, pleasing, *E'u* is Sans. *su*, good, Ἀρεσκω, to please, is from the root *det*, in Hebrew *ratsah*, gave pleasure to. *Ratson* is pleasure, will, good will. In Deut. xxxiii. 16 the beautiful expression, "the good will of him that dwelt in the bush," occurs. The Greek *rest* is the same in sound and in meaning with *ratsah*,

except that s and t are transposed. The Greek fondness for placing s before t is seen here. The Chinese for acceptable is 悅 *yue*, *yet*, *det*, pleasing. But in the Greek we also have θέλημα, will, τοῦ θεοῦ. We may compare the Mongol *dortai*, willing, with θέλω, desire, the Latin *desidero* and *volo* and our own will and wish. See how in Skeat "wish," from Anglo-Saxon *wusk*, is traced to the root form *wan*, "desire," occurring in winsome, winning. This *wan*, "will," may be identified with will, *volo*, Βούλομαι, and so with θέλω, to will, and *ratson*, good will in Hebrew.

In regard to the word flesh, in Greek *σαρξ*, in Syriac *basar*, we have to decide on the most suitable word to use in Chinese. The New Testament sense is philosophical, at any rate in Paul. In the Old Testament flesh means mankind. The gods whose dwelling is not with all flesh ὧν οὐκ ἔστιν ἡ κατοικία μετὰ πάσης σαρκός, Dan. ii. 11, Sept. In the Syriac it is "with sons of flesh," that is, in both cases "mankind." In the Hebrew it is *basar*. In the account of the deluge "all flesh" means the whole animal creation. In the Vulgate, Jerome has *cum hominibus* "with men," in Dan. ii. 11 Jerome took *basar* to mean men. The D. V. has "men," here.

The D. V. has done well to adopt 人, "men," in this case in Dan. ii. 11. In the New Testament "flesh" is used by Paul in a philosophical sense. This use of *σαρξ* is limited to Jewish and Christian writers. It has not been found in Greek early philosophy, nor is it found in modern European philosophy. We ought not then to force it into the Chinese version of the Bible. 欲 *yok* is the Chinese word that presents itself as most suitable.

In Romans viii. 1 "there is therefore no condemnation to those that are in Christ Jesus who walk not after the flesh," the last clause is omitted in the new Greek text. The Syriac has it. The old Textus Receptus added "but after the Spirit." The anxiety of early copyists to insert clauses of this nature illustrates the fact that the mind of Christians who spoke Aramaic and Greek in those early times felt a pleasure in making clear the distinction between the carnal and the spiritual. We can express that contrast best in Chinese by opposing 情欲 to 聖神 or 神 alone.

Etymology may be used on the principles here advocated as a powerful aid in translation and criticism of texts. If Chinese roots are the same with Hebrew and Greek roots, as is an incontrovertible fact in my opinion, then what we have to do is to find the equivalents in each case and then observe if the usage of the equivalents is the same, or if fashions of speech in certain localities have so modified the meaning that they ought not to be used for each other.

There was a time in the growth of the Semitic languages when two primitive roots for flesh were used together in apposition.



The one was *bat*, our flesh, the Russian *plot*. The other was *sar*, which was lengthened by Greeks into *sarks*. The Semitic people joined them in one word by the same law of apposition in roots which we find in the Chinese language in constant operation. So also Zadok, the priest, and Sadoc, founder of the sect of the Sadducees, is a word formed of *sad* and *dok*, both meaning upright. The Hebrew *yashar*, upright, is this word *sad*. So also are *yod* and *iota*.

Sir Charles Lyall and Charles Darwin were able to advance science by the doctrine that slight variations by successive increments amount in time to distinctions as great as that between one nation and another, and between one species and another.

So it is with language. The roots of words in all languages are old, primitive and identical. Not to believe that Chinese words are the same with our own is unphilosophical.

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### *What is a Christian Education?*

BY REV. WM. ASHMORE, D.D.

**E**MPHASIS is now laid on the word "Christian." As an adjective it is very elastic. The question is—To what extent shall an education be made Christian? Shall it be simply flavored with Christianity as with an essence? Shall it be made moderately but "not too assertively Christian"? Or shall it be radically Christian through and through?

We have all these varieties among us, but not all of them to the same degree. Accordingly different persons attach different meanings to the same designation. By some is meant

I. *An education by Christian teachers*; that is, an education imparted by men who are themselves Christians personally, as distinguished from skeptics or agnostics. Such teachers, it is assumed, and correctly too, cannot do anything against the truth, though how much they will do for the truth is quite another thing. They certainly will not lead their pupils into any dangerous paths. They will maintain a high moral tone themselves, and will exercise a healthy Christian influence; and students, it is hoped, will be benefited spiritually by being under the tutelage of such men day by day. But now that does not meet the case. A Christian man, as a teacher, does not necessarily imply a Christian education as the outcome. Teachers there are, plenty of them, who are enrolled as Christian men, but who never from the first of January to the last of December ever utter a word in their class rooms in commendation of Christianity; nor do they ever make any Christian application of anything

they teach. No matter what the subject may be—botany, or geology, or physiology, or astronomy—all of them sciences radiant with evidences of design, of adaptation and of far reaching and benevolent purpose,—yet not a whisper ever heard calling attention to these manifestations. Surely that is not very much of a Christian education.

II. But now some rise higher, at once, and say that what is called for is *an education with positively Christian concomitants*. There is a chapel service which all are required to attend. On Sundays the students are expected to be present at public worship in some designated church. Besides, the students have a prayer meeting “among themselves,” at which some member of the faculty is “frequently present.” Then they have usually a branch of the Y. M. C. A. which meets with considerable encouragement and keeps up a small reading room of its own, in which “several of our best religious papers” are to be found. Furthermore, there are Bible classes on Sunday in connection with the Church Sunday School. All this is called “being under very decided Christian influence;” but the “influence”—take it at its best—does not yet entitle the education to be Christian of the highest degree. The defects in the class-room still exist. A non-Christian science is taught from first to last. Granted that the educational process is going on out of doors amid the general environment as well as in the class-room, yet it is in the class-room where the formative part of the work is supposed to be chiefly done, and it must be said that, there, too often, not a Christian application, nor a Christian interpretation is ever given to any teaching of science. Many of us know whereof we speak; we have been over four years in the class-room dealing with—among other things—the wondrous truths of astronomy, for example, taught by Christian men, out of text-books written by Christian men, and yet not a solitary intimation, either from book or professor, that a God ever had anything to do with them in any way, shape or form, or that there is any display of wisdom and goodness of any sort whatever connected with the whole science.

Does any one want the evidence of this? Let him look over any and all of his old well-thumbed text-books. There may be no more reference in them to a Creator than if a Creator did not exist. He has been helped by his Christian teacher and his nominally Christian text-book to study the work of creation and completely ignore the Creator; to see what material gain can be got out of His work, but sedulously to avoid making any mention of His name; to trace out the indications of design, but never to speak of the designer. It is not only in the text-books of the West that these peculiarities appear; they are being repeated in the East in books

gotten up by missionaries for use in mission schools. Text-books are absolutely godless in this sense that there is not a sentence of recognition of God in them from cover to cover. An education of this kind may be pronounced highly scientific, though we are not prepared to pass without challenge the claim of any education to be completely scientific which ignores all reference to ultimate ends. But be that as it may, such an education is *not* highly Christian; it is only moderately so.

Objection will be interposed here that many lessons—say a grammar lesson, or an arithmetic lesson—do not furnish fitting occasion for utterances on religion. The latter may be out of place, as much so as would be saying the multiplication table in a prayer meeting. The objector would go on to specify that we are supposed to learn about science in the day-school and about God in the Sunday School. That it is not good method to have the two interfering with each other, nor is it good form to allow introduction into the class room of what might degenerate into mere cant and lower the dignity of religious sentiment altogether.

There is truth and good sense in this, but now not all of the truth or all of the good sense is yet brought out. There is a difference; between a lesson in arithmetic and a lesson in the plan of the universe there is a vast difference. It is not that God's name is not brought into every lesson, that we object to; but that it is never allowed to be brought in at all into any lesson whatsoever. Between larding a lesson with pious ejaculations and not tolerating a pious remark from one end of the year to the other there is a vast gulf of separation; and between lugging in devout observations where there is no fitness of occasion and choking them off when they would spontaneously suggest themselves, is another gulf of separation. We do not believe in the untimely lugging in, nor do we believe in the unseemly choking off. There is a time for all things; there is a time, in an educational course, to say the multiplication table; no sensible teacher would ever think the ten Commandments must be introduced at the same time. But there is a time also to study the stars in their courses. In connection therewith it is not out of place, nor unscientific, to allow the thought that, even to moderate devoutness, comes to the surface—“*the hand that made us is divine.*” We are contending for an effusiveness of Christian sentiment; we are contending against the persistent exclusion of all mention of the Creator in connection with His works, so characteristic of our educational methods. A professor or a student may make allusion to any heathen philosophy, or skeptical scientist under the sun, and it will be only looked at as evincing the breadth of his reading; but if he should chance to drop a passing remark about divine

goodness, or divine purpose—just one single remark in a whole quarter—usage would frown him down and stare him out of countenance. He would not do it more than once unless he should be a man who could defy public opinion, even in many a “Christian school.”

We may suppose a case parallel. Mr. Edison's laboratory is at Menlo Park. In it is a wonderful display of electric inventions and of scientific appliances for further investigation. A visitor is being escorted through. The thought comes to him with emphasized spontaneity, “All this is wonderful, but the man himself who made all this discovery must be more wonderful still. May I just see the face of Edison before I go?” Hush! says the guide quickly in a whisper. Hush! Hush! It is not good form to mention the name of Edison here. We never speak of him ourselves except when we are away from our place of business, and do not encourage people to ask questions about him. That is exactly what we do in our “highly favored” class rooms at home. The very mention of God is somehow out of place. It is difficult to suppress all allusion to Him, but our text-book makers evince a consummate skill in evading the mention of His name. The word “Nature” is installed in His place. We are told what “Nature” does, and how “Nature” acts, and what “Nature” may possibly intend. “Nature”—he, she, or it, whatever it is—but the word for God—a personal living and intelligent God—is steered clear of with a sensitiveness never shown by a heathen about his *Lau Ya*.

We do not say this because we are “sticklers for religion”—though, if any one chooses to call us that, we shall not take up his precious time in listening to a contradiction—but we say it because that, aside from rightness, we would advocate completeness and thoroughness of instruction. When we undertake to study a machine or an instrument of any kind, and propose to do it exhaustively, we do not want to leave anything out; we want to know the uses of it; we want to know the possibilities of it; we want to know the mode of its operation; aye, and we want to know who invented it, and also who has charge of and directs its practical working, for we do not believe in perpetual self-maintained motion just yet. All this is necessary to full-rounded knowledge. To decline investigation along any of these lines is to leave ourselves with a lop-sided science. We cannot see why such principles should be recognised when human mechanism is up for consideration, but ignored when divine mechanism confronts us.

At the head of all the sciences, viewed from this point, is the science of astronomy. “An undevout astronomer is mad,” is the strong way the poet puts it. The universe, as a whole, or the stellar system, or the planetary system,—all show evidence of

marvellous design, marvellous wisdom, marvellous power and marvellous goodness. When we are teaching a student it is not only defective science, but it is folly and wickedness to ignore these evidences. In so ignoring them we do the student a great wrong and we do God a great dishonor. When our children are taught about the spinning machine, or the steam-boat, or the locomotive, we are not so shy of concealing names. They know about Arkwright and Watt and Fulton and Stephenson and the inventors of various small contrivances, but when it comes to the mechanician of the universe then we become reticent. Some others of the sciences, as botany, or geology, are not so replete with these manifestations, but, though in less degree, yet they are evidences of eternal power and Godhead.

"Being understood by the things that are made," says Paul. Yes, then the "things" are before our eyes, in our text books, in our cabinets. We talk to our pupils about them, by the hour at a time, for months in succession. We tell them of mineral riches, of seams of coal, of the vein for the silver, of the processes of nature, by which our barns are filled, our houses beautified and our bodies clothed. We win academic degrees by virtue of our ability to talk about things that are made, and yet professors of astronomy, professors of botany, and professors of other kinds of natural science may never in a whole college course ever hint to a student that the things that are made must have had a Maker. So far as any very explicit teaching to the contrary is concerned they may not know whether the world grew or whether it was always so. There is plenty of mention of nature, but none of eternal power and Godhead. The play of Hamlet with the part of Hamlet left out is nothing to this. We teach creation with the part of the Creator left out. Yet all along we are impressing upon the mind of the pupil how grateful he ought to be that he is having a first class Christian education.

But have we any examples of the association of religious sentiment with secular instruction now contended for?

We have only to turn to the Scriptures, and we shall find plenty of illustrations. The Psalmist was a close observer of the things that are made. So was Solomon, and so was Job, and so were others of them; they applied themselves to know; they studied things out. They had some knowledge of astronomy—more perhaps than we give them credit for—especially Job, and some knowledge of botany, and some of metallurgy. They took note of times and seasons; they studied the "processes of nature" going on around them; they made references to the animal kingdom, and the vegetable kingdom, and the mineral kingdom; to atmospheric conditions, to

phenomena in the heavens above and in the earth beneath. And they touched upon questions of zoology, and anthropology, and sociology. They reasoned about questions of mental philosophy, and moral science, and political economy. To be sure they did not say much about any one thing; but they did say something about many things, quite enough to show us that subjects of these kinds were not strangers to their consideration.

And so we have a wonderfully copious terminology of the everyday science of common people, and also, as in Ecclesiastes, for example, some formularies of scientific truth which are not surpassed in point and terseness, even in our own day. One of the problems of our advanced thinkers is the criterion of certitude in knowledge. How shall we know that we know? The Apostle John states it, "*Hereby we know that we know.*" He gives the verifying test of certitude a dozen times over. We read of the wind; of the rain; of the vapors; of the cedar upon Lebanon, and the hyssop that springs out of the wall; of ridges watered; of furrows settled; of pastures clothed with flocks; of valleys covered over with corn; of the vein for the silver; of the place for the gold; of the winds that strive upon the great sea; of rivers being cut out among the rocks; of the weight of the winds; of the water being weighed by measure; of the way being prepared for the lightning of the thunder; of the treasures of snow, and the treasures of hail; of the winds returning according to their circuits; of the rivers returning again to the places from whence they came; of the way the light is parted in the East; of the division of water courses for the overflowing of waters; of the ordinances of heaven; of the sweet influences of the Pleiades; of the bands of Orion; of Mazzaroth in his season; of Arcturus and his sons; and scores and scores of other things connected with the universe of mind and matter.

And now comes the wonderful characteristic of it all. It is the way in which God's name is associated with everything that is said. No matter how commonplace the topic; be it large or small, be it little or much that is said; everything leads to a recognition of God. They never told what "Nature" did, but what God did. God is in it all, God is over it all, God is through it all. It is God's wisdom, and God's power, and God's goodness. If it be nothing else than an army of caterpillars and cankerworms, still God's controlling hand is pointed out. Then when the teaching of the sacred writers rises to loftier themes how the majesty and might of the Infinite God are exalted? "When I consider the heavens." That is what the astronomer does in his college observatory with his mighty telescope moving on its axis before him. Then he goes on to talk of the magnitude of "nature's operations." That is what



David said, without a telescope ; but see what he goes on to add and the way he puts it, "When I consider *thy* heavens the work of *thy* fingers, the moon and stars which *thou* hast ordained." And then again, "The heavens declare the glory of God, the firmament sheweth His handy work." And again, "Praise Him, sun and moon, praise Him all ye stars of light." "Let them praise the name of the Lord, for He commanded, and they were created." "Praise Him, fire and hail, snow and vapor, strong wind fulfilling His word." We see the reason for all this. He it is that controls all things by the word of His power. He it is that stretcheth out the heavens. He it is that said, Let the waters bring forth. He it is that numbers the clouds and stays the bottles of heaven. And so they go on, these ancient observers of the things that are made.

This makes plain to us the fully-rounded ideal of a full Christian education. Such an education should exclude nothing that a pupil ought to know in connection with the subject in hand. It should include some statement of originating causes and some consideration of final ends, ends which are moral and not simply material. There is a relationship established between perceptions and emotions. Opportunity should be given to the cultivation of the latter as well as to the stimulus of the former. We contend simply for the point, that an education to be thoroughly Christian should be broadened out to divinely indicated dimensions, that the Infinite Creator should not be excluded from recognition when His works are under consideration, and that from their earliest childhood the minds of pupils should be familiarized with thoughts of God such as are naturally prompted by the themes themselves.

But right here we expect to be faced with a sturdy objection. It will be said that however beautiful all this may be in theory, yet, when it comes to practice, the thing is impossible. Society is not made up that way. Society would not agree to it. Christian people, some of them, might be favorable to it, but Society as a whole would not. We should empty our school-houses in less than a week if we tried it. And as for grown up students, while devout Christian young men might fall in with it, yet the non-professing Christians would be certain to turn their backs on such *overly pious* academic halls ; as they would consider them.

We do not deny that there is a deal of truth in the objection. Society, as yet, is not made up that way. But it will be observed that we are discussing what constitutes an ideal Christian education, leaving the practical questions to be considered afterwards. To that let us adhere.

The objection forces us to recognise one thing that we must note in passing, that in order not to give offence to those who will stand



a little religious influence in a school, "but not too much," we are obliged to lower the standard immensely to the positive detriment of those whom we want taught fully up to (inspired) date. The harm done to such Christian pupils is incalculable. We complain of a materialistic science, and we are doing much ourselves to let it "get the sheer" on us. We consented to negative teaching, and are compelled to face negations as results. We have allowed ourselves to be crowded off our vantage ground. We have helped create the soil out of which materialism grows. We should, in the education of our children, have associated creation with its Creator, and then, when the epidemic came, the minds of these children would have been measurably protected against the contagion.

A reform is needed; we need to reform our methods of teaching; we need to reconstruct our text-books; notably do our text books on history need re-editing and re-writing. We have histories, by the cart-load, written in the interest of some dynasty, or some conqueror, or from the point of view of some particular scholar, and so, collectively, they are disjointed. We have philosophies, gotten up in the same way, that also need reconstruction. We need a Christian history of human affairs that shall recognize divine plans and potentialities just as the historians of the Old Testament recognised them. We may have to wait till the millennium to reach a consummation, but we need not wait till the millennium to make a start. That difficulties will attend the advance to the highest grade is no reason why we should stand still. *Because some other pupils will not, is no reason why we should say to our own children, You shall not.*

NOTE.

A striking illustration of the peculiarity animadverted upon will be found in that astonishingly erudite work, Von Humbolt's *Kosmos*. Take the last and principal volume. In the elaborate introduction, "Nature" stands in the place of the great Organiser and Creator. It is not the interpretation of a Divine Providence that is in hand, but "the interpretation of Nature." Is Nature the ultimate? or, if there is anything behind it why not say so? So we hear a vast deal about "Nature," but nothing about the God of Nature; a vast deal about Law, but nothing about the Law Maker and the Law Administrator. It is astonishing,—the purpose shown by so many scientists in the present day to crowd the Creator back out of sight to the remotest ages of time and to the remotest bounds of the universe as regards His presence and efficiency and to deify Nature in His place. With them Nature is God.

An illustration on the other side was presented in the case of the distinguished Prof. Mitchel, many years ago in charge of the Cincinnati Observatory. He often gave popular lectures on his favorite science of astronomy. He was a devout and fearless Christian as well as a learned astronomer. At suitable times, after expatiating on the vastness of the universe, he would occasionally give vent to some pent up utterance of wonder and praise of the wisdom, power and goodness of the Being who did all this. The effect was often remarkable. One who heard him, and not a Christian at the time, told us that the impulse was almost irresistible to bow the head and worship, for he had brought them to face the majesty of omnipotence and had led them into the presence of the Ineffable Holy.

## A Nation of Liars.\*

BY ISAAC T. HEADLAND,

*Professor in Peking University.*

THAT young Chinese friend who comes in so often to see me, and drink tea and eat cake and descant on whatever subject is uppermost in his mind, has been in again. He is a remarkable young man, a close observer, a rather clever critic, though often wrong, and withal a good natured and bright young fellow. I never yawn or go to sleep when he calls. He never yet has stayed so long as to make me secretly wish he would leave. While he drinks his tea he is full of questions and interesting common-place remarks, and gives one all the cream of the best gossip in far less time than one could get it from the newspaper; and when he gets through with his tea and cake he is a forcible denial of that proverb which says: "When the stomach is full the head is empty."

When he came in to-day I knew by the expression of his face that he was loaded and only needed to have the trigger pulled to go off, and I was certain by the expression of his face that the Chinese were not the objects of his criticisms; for I can easily tell by his appearance whether he is going to moralize or criticise, whether he intends to descant on the shortcomings of his own people or those of mine. I confess I was a little surprised at first when he started off, for he was perfectly calm, having complete control of himself, and I thought I might be mistaken in my diagnosis of his face.

He began by saying, "I have just been reading in a book by one of your Chinese scholars, a Mr. Giles, that '*The Chinese are a nation of liars!*' If innate ideas were possible the idea of lying would form the foundation stone of the Chinese mind. They lie by instinct; at any rate they lie from imitation, and improve their powers in this respect by the most assiduous practice. They seem to prefer lying to speaking the truth, even when there is no stake at issue; and as for shame at being found out the very feeling is unfamiliar to them. The gravest and most serious works in Chinese literature abound in lies; their histories lie, and their scientific works lie. Nothing in China seems to have escaped this taint."

"Well," I asked, "Is it not true?"

"Yes," he answered, "I frankly admit that lying is the most common of all sins. It is everywhere and in everything; it is the most common fault of the Chinese as it is of the people of every

\* From the *Chantauquan*.

other country in which I have been ; it is in every business and in every profession ; and not more than one man has ever lived from the time of your Patriarch Abraham to your time and mine, who was not at some time in his life a liar. Have you ever known a little child who did not have to be taught to tell the truth ? and have you ever known a child that did not learn to lie itself ?

The world is literally crammed with lies,—lies that are told, lies that are acted, lies that are looked and lies that are only hinted at. A wink, a sneer, a shrug of the shoulders, a raising of the eye-brows, a looking askance. Some tell lies themselves, others tell them by proxy ; some act lies themselves, others act them by proxy ; and almost everything in art and nature is made to serve men in this respect. Let me illustrate, and please do not expect me to use only Chinese illustrations, for as you know I have lived four years in that great American center of learning—Boston—the Hub of the United States, and some think the Hub of the universe, and much of what I saw was there, but it can just as easily be seen in any other American city.

‘The theological building is a stone building ; is it not ?’ a friend asked me one day. ‘No,’ I answered, ‘the theological building is a great brick and mortar lie with a stone front.’ That building is a fair type of man. He always wants the best (looking) side out. He is more anxious about *how he seems* than *what he is*. He is constantly polishing rather than purifying. He is gold-washed, gold-plated, silver-plated, nickel-plated, *plated*, but not pure—not solid. He is far more careful of what he says than what he thinks. Tongues drop honey while hearts are filled with gall. The face is the lawn, the heart is the back-lawn.

Notice how early the young child begins to lie. The people at T’ungchou were compelled to send a boy home for stealing. Before sending him they asked him what he had to say for himself. He said: ‘At home I was accustomed to steal from my mother, and Miss Evans seemed so much like my mother that I stole from her.’ It may truly be said of the lives of many people as the Scotch poet Burns said of some books, that they are

‘Lies from end to end.’

As a little child it holds the candy in its mouth while it presents its empty hands to its companion and says in indistinct accents, ‘It’s don.’ As a youth it practices what the Irish poet Moore sang, that

‘Lies are, my dear, the soul of loving;’

and as a husband or wife it adopts the principle of Hudibras, that

‘Marriage at best is but a vow,  
Which all men either break or bow,  
And rather than a lie confess,  
With greater strive to make it less.’

"You know," he continued, "what lies you Americans practice in your love affairs. You lie by sighing. Some one has said:—

'Of the size of her hand you may judge by her glove,

For there is needed no art,

But you never can judge the depth of the love

Of a maid by the sighs of her heart:'

and this could be as well said of a man as of a 'maid'—as well of the Chinese as of any others.

You know that the Chinese use a 'middle-man' or 'go-between' to arrange their matches. Now, in all the world there are no greater liars than these go-betweens. They lie to the young man and his parents about the young woman; they lie to the parents of the young woman about the young man. The young man knows this, and so he bribes the go-between to think of a plan to allow him to see his betrothed. The go-between takes the money and promises to have the young lady ride along a certain street at a certain time, and the young man may stand on the corner and see her go by in the cart; but if the young woman happens to have a homely face he substitutes a handsome one, who rides unconsciously along that street, and the go-between walks off with his ill-gotten gains.

I have heard that nothing will make an American so mad as to call him a liar. A Chinese does not mind it. He recognizes the truth of what your Psalmist 'said in his haste,' that 'all men are liars.' You Americans do not recognize it, and yet you are aware how full of lies is your social system. Invitations to call are followed by silent wishes that they will not be accepted. Those familiar with society are not often deceived, and act another lie by courteously pretending to accept what they know was not meant, and which they intend never to accept. You have heard how that young man, unfamiliar with social sins, accepted such a false invitation and was told by the ignorant servant that 'missus says she's out.'

I do not need to tell you of the lies that are told by persons in their efforts at compliments; of the lies that are acted in their efforts to appear well; of how many people you have in America whose ancestors came over in the—what-do-you-call-it ship—the *Mayflower*. All these are more familiar to you than to me. These, with the lies that are told in tea-party gossip, in slander, and in what you call back-biting, are enough to put you in the same category in which Mr. Giles puts us—a *nation of liars*."

"How many of your ladies," he asked, "would tell you the truth if you asked them their age?" I was rather offended at his putting my countrymen down as a nation of liars, and when he sprung this question on me I was unprepared for it, and without stopping to think what I was saying I answered:—

"All under sixteen would tell you the truth."

This provoked a smile in my almond-eyed, but rather sleek friend, and at first I did not see the point of the joke, and when I did see it I added to my friend's amusement and my own embarrassment by saying:—

"Yes, all under twenty would tell you the truth."

Without further noticing what I had said he continued:—

"I noticed this conversation in one of the papers a few days ago:

*Horace* 'I say, David, how old do you think Miss Jones is? Her aunt says she is only twenty-one.'

*David (a clerk in a store).* 'Aw, yes, marked down from thirty-three to be disposed of at a bargain, don't you see?'

I have noticed very many such bits of humor in your newspapers, and have taken them as evidence that you all recognize the fact that your women lie about their age, and that you, for some reason which I cannot understand, overlook the matter, or treat it as a joke. Why any one should be ashamed of the dignity which age adds is incomprehensible to me."

"Well," said I, "what you say of our social customs is partly true, but you are mistaken about its entering into our professional life."

"In that you are mistaken," he answered. "What I have just said about your social customs, may be said of your professional men as well. One day I went to a dentist to have him examine one of my teeth, which I thought had begun to decay. That dentist found seven in very critical condition, and advised me to have them filled at once, and as my teeth were very good teeth, except for the decayed places, he advised me to have them all filled with gold. From his serious manner I could not doubt that he was advising me for my own good, and I asked him if he had time to attend to them. He was very busy, but he would consult his book and fix a time. 'To-morrow at eleven o'clock—from eleven to twelve—I shall be busy up to that time,' I called. I called a little early, and found him reading a novel, the person he had expected had not come. Each day it was the same until the work was completed, and I began to suspect that as he was a young dentist he might not be so busy as I had at first suspected. At my request he gave me the bill, which was thirty-two dollars, but as I was 'a special friend'—I had never spoken to him except when I was introduced to him a few days before—he had marked it down to twenty-five dollars.

This same thing appeared in a bill that was presented to me by a physician,—a bill of twenty-one dollars was marked down to fourteen, because we were 'special friends.'

A young physician once told me that their professor told them, while in the medical school, that after they had put out their sign

they should go out for a drive every day, and drive as fast as if they were going to see a patient at the point of death.

"I have heard of other physicians who had their servants call them out of church, to give the impression that they were overburdened with work, and that when such a physician found a patient less careful perhaps than he ought to be, he would apply large, incomprehensible medical terms to some trifling indisposition, and make the patient believe he was almost at the point of death. I have even heard that physicians with a small practice and a rich patient have been known to 'pluck the goose,' as they call it, by giving medicine to make the patient ill when he began to recover too rapidly, and then blame the relapse on the carelessness of the patient. Have you not heard of such things?"

"Yes" said I, "I am afraid I have, now you speak of them. But whatever our dentists and doctors may do our teachers and lecturers cannot be said to lie."

"You must not be too certain of that," he answered. "Your teacher will say that his school was never before in as prosperous a condition as it is now, when indeed its condition may be exactly the reverse. A man by the name of Walton records this story:—

"As I was on the way to school I passed the teacher and a lady, who inquired how her son was getting along. The teacher said he was getting along well—very well. In the course of the day the teacher said to that same boy, when he failed to spell a word, 'John Ellis, you are the most indolent and worst-behaved boy in school. I saw your mother this morning, and I had a good mind to tell her what kind of a boy you are. I will do so if you do not do better.'

And you say your lecturer will not lie? Why, Sir, your lecturer will say that for want of time—when, in truth, it is for want of something more to say—we must postpone the further discussion of this subject until some future day. The speaker who is not thoroughly charged will take fifteen minutes to tell his audience how utterly impossible it is to discuss such a subject in an hour's time. He will apologize for not being prepared to speak on a subject on which he has spent hours, days, perhaps weeks of study. I clipped the following from a recent newspaper: *After-dinner Speaker*. 'Unprepared as I am—unprepared as I—er—unprepared as'—

*His wife (across the table):* 'Why, Tom, you had it all by heart this afternoon, go on now, and stop your apologies.'

A nation's jokes are a fair index of its moral ideas. If its jokes are vulgar, its people are vulgar. If it jokes about sacred things, it cares little for sacred things. If it works its lies up, into jokes, it cannot rebuke men for lying. We cannot speak lightly

of what we reverence, or of those whom we reverence or love, neither can we laugh at what we hate. What we love truly we reverence profoundly; and what we hate bitterly we despise so utterly that we cannot enjoy it as a piece of wit or humor.

Your lecturer, your debater, your public speaker, will try to substitute jokes for arguments, and tickle you into agreeing with him, rather than win you by reason, and then flatter you by pretending that you have been won by argument and logic. The very structure of his lecture is often a lie, for is it not your principle that an address should have a good introduction and conclusion whatever the body of it may be?—like the sole of a cheap shoe—good at the top and bottom, but filled in with pasteboard or shavings, filled in with the loud thunder of other men which he has stolen and given as his own, with little orphan thoughts which he kidnaps and introduces as his own children without even changing their clothes."

"I suppose it is not necessary," I said, "to pretend that our lawyers do not lie. It would be impossible to make you believe it."

"It would be impossible to make yourself believe it," he retorted. "I have found your papers filled with jokes about the lies of lawyers. Is it not true," he asked, "that the words lawyer and lies are often considered by you synonymous terms? Nevertheless, I do not think that all lawyers are necessarily liars, nor indeed that all of them habitually lie; but I can easily see the great temptations that are placed before them.

Here, for instance, is a lawyer. A murder case is brought to him. A large sum of money is offered with it. He does not seek to know if the man is guilty—if he is guilty he prefers not to know—he even refuses to know it. He prepares the case, relying on his ignorance and ingenuity. He tries to confuse the witnesses of the prosecution. He tries to suppress all evidence that would be detrimental to the prisoner. He tries by flattering the jury to win their favor, and at the same time prejudice them against the prosecution and his witnesses. If he cannot prove the prisoner innocent he tries to cast a doubt upon his guilt, knowing that the prisoner has the benefit of the doubt, and that a doubt is as good in the eyes of the law as innocence.

You must remember that what I have just mentioned are only the great lie structures, to build which it takes as many little lies as it requires bricks to build the court-house. The lawyers must lie, they must cause the witnesses to lie, and the prisoner to lie, and then if possible subtly misrepresent the testimony to the jury.

I noticed a few days ago the following, which indicates how lawyers try to confuse the witnesses:—



*Lawyer:* 'You say that the prisoner accidentally shot himself in the leg.'

*Witness:* 'I do.'

'Was there anything in the gun?'

'I do not know.'

'Now will you please state to the jury how the man shot himself, remembering that you do not know whether the gun was loaded or not.'

'Well, I suppose the gun was like a lawyer's mouth—went off whether there was anything in it or not.'

This was given as a joke to be laughed at, instead of a lie to be condemned; and I confess I laughed at it.

As to your American politician and our Chinese official—yes, I see a smile passing over your face—their reputation is such, their lies are so common and so generally recognized that I will not mention them."

"You have dealt rather roughly with all our professions," said I, "surely you do not think our clergymen lie."

"If I had any desire to ridicule the various professions because of their shortcomings I am sure I should pass over this one," he answered, "for the sake of its master, and because clergymen are the representatives of the highest element of man's nature. I believe they are more free from this evil than any other class of men. I have no desire to ridicule them, nor any of the professions for their shortcomings. But it is only too sad that the condition of the social, professional and business world demands that a better tongue than mine, and a better pen than yours, point out these variations from truth and try to correct this growing tendency to falsehood.

I asked a Swiss clergyman what he thought was the lie most common to ministers. He answered without a moment's hesitation, 'Dey all tell you deir church is in de best condition it ever was—deir congregation is steadily increasing.'

I once heard a Doctor of Divinity say to a class of theological students: 'When I preach on giving tithes I take a text from the Old Testament and show that they gave a tenth. *Then I take my collection.* The next Sunday I take a text from the New Testament and show that there is nothing in it which strictly indicates that they taught that tithes should be given.'

But the place, perhaps, where ministers are most tempted to lie is in funeral sermons and epitaphs. I noticed somewhere that 'the tombstone is about the only thing that can stand upright and lie on its face at the same time,' another of your jokes about lying,

under the most solemn and sacred circumstances in the world, and yet *we* are the nation of liars."

"If you thus speak of our professional men," said I, "it is useless for me to try to defend our business men. But perhaps you do not care to speak of them."

"Indeed I do want to speak of them," he replied. "I have thought very much of your business untruthfulness, and I have come to the conclusion that lying is carried to such an extent in business circles, and seems to business men so necessary to success, that the man who does it most and can do it neatest and best, without having it appear on the surface, is called—not by the name I would dub him but—*an enthusiastic business man*."

"I often noticed the 'Boards' in Boston, and have frequently seen two or three of 'the greatest shows on earth' advertised as being in the city at the same time. There are a dozen places where one can get 'the best 5-c. cigar in the city,' though all these cigars are of a different make; and as many of the cheapest places in the city to buy groceries.

A book edited by a D. D. and published by one of the largest publishing houses of one of the largest churches in the United States, was advertised in a Sunday School journal to be 'worth its weight in gold.' I weighed the book and found it is weighed six and a half pounds. You need only to look at the advertisements in a few of the papers to find a dozen of the 'best selling articles in the world,' nor will all these advertisements be found in secular newspapers. Your religious press is more enthusiastic than wise in its insertion of advertisements.

Another way in which your business firms lie, is by placing cards in the windows on the articles to be sold with such statements as the following:—

Former price \$3.25, present price \$1.75, \$2.50.

Marked down from \$5.50 to \$3.99.

Goods selling at 50 c. on the dollar.

It is unnecessary to multiply examples. You have seen more of this than I, and you know to what a lamentable extent your business men thus vary from the truth. You know further that an employer lies to the clerk about the price of goods, the clerk lies to the customer, and the customer lies about the price of the same goods in another store. One lie calls for another to back it up; it takes a dozen more to support that one and a gross to support that dozen. Lies cannot travel alone; they go in troops like your stage players.

Another class of your business men lie to secure your patronage by promising to have your work done at a certain time; then they

must tell another lie when you call for the goods, to excuse themselves for not having them ready. How about your tailor and dressmaker?

The following is another illustration of your indifference to this lying in business circles :—

*Prospective purchaser* (to real estate dealer): ‘What ought those lots in Washabaugh’s Addition to be worth apiece?’

‘Those lots? Why that’s all swamp land. I wouldn’t give five dollars a dozen for them, sir.’

‘Why, Washabaugh told me this morning he was going to put them into your hands to sell them.’

‘H’m, Washabaugh’s *Addition*, did you say? Why—er—Washabaugh’s lots, h’m, why, dash it, man! Those lots in Washabaugh’s Addition, with a little drainage—would be cheap at \$600 apiece.’

I say once more that a nation’s jokes are a fair index of its moral ideas. As long as it jokes about—”

“Now,” said I, “what has aroused you on this subject of lying? What is your object in telling me all these things about my countrymen?”

He looked at me with one of his sweetest smiles. There was nothing sarcastic about him as was sometimes the case. He arose from his chair with a thoughtful expression creeping over his features as the smile passed off. He arranged his cap and smoothed down his silken garments.

“I will tell you,” he said, “If I had the opportunity, as you have, through newspapers and magazines, to call the attention of my people to this matter of lying I would make a strenuous effort to do so. Your magazines have articles on almost every subject, but I have never yet seen one on this, and yet how awfully your people as well as mine sin in this respect. You have large magazines which are read by a great number of young people throughout the various churches. I would ask these young people to use every effort in their power to induce people to stop lying; to live honestly; and if they cannot live honestly—to *die honestly*. I would ask them to throw their influence against putting the largest apples, the largest potatoes, the largest oranges, the largest strawberries on the top of the basket; to stop sanding the sugar and watering the syrup, to stop looking lies, and acting lies, and telling lies, and tell the truth, and shame the”—here he paused an instant, and as he bowed himself out of the door he repeated, “Shame the man next door to them.”

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## *Mission Work in Pyeng-yang, Korea*

BY REV. H. LOOMIS, AGENT A. B. S.

THE city of Pyeng-yang is by far the most important city in Northern Korea. Previous to the late war it had a population estimated at 100,000. It was formerly the capital, and is still the chief city of Pyeng-yang-do, the northernmost of the eight provinces into which the country was formerly divided.

In past years the city has had the reputation of being the wickedest city in Korea. It was famed for its fair dancing girls, whose numbers were said to have been recruited from the most important and influential families in the city.

Up to the year 1890 only two short visits had been made to Pyeng-yang by any of the Protestant missionaries. A few books had been distributed, but no converts had been made.

In August, 1890, Rev. Mr. Moffett, of the Presbyterian Mission, went there and remained for two weeks. The appearance of a foreigner on the street at that time was sure to attract a crowd, and as he passed along the common expression was, "What has brought that black rascal among us?" The hooting at him of the boys was a common and almost universal experience; and there were even threats to stone him.

Mr. Moffett had been in the country only seven months, and was therefore unable to preach; but he succeeded in winning the confidence and friendship of some who were very helpful to him since.

The next spring the visit was renewed, and lasted for five days. With the aid of an evangelist some attempt was made to reach the people by a Sunday service held at the inn. About ten persons were present.

In the winter of 1892 it was decided to make Pyeng-yang a permanent station; and the following year Rev. Mr. Moffett and Rev. Mr. Lee went there to settle. In the month of February property was purchased and permanent work begun.

By this time the people of the city had become much more friendly than at first; but the magistrate and his underlings disliked the presence of foreigners, and were determined to drive them out.

Soon after the houses had been purchased the man who sold them, and the broker who had assisted in the negotiations, were arrested and imprisoned; and a mob surrounded the house and demanded that it be vacated and restored to the owner at once. This was not, however, on account of the ill-feeling of the people, but was owing to an order from the governor saying that unless the foreign-

ers were driven out and the property given up the chief men of the ward would have their heads cut off.

Seeing the great mob assembled about the house Mr. Moffett went to the door and said to them, "What do you want? We are here to do no harm to you, but are your friends." Then they replied, "Yes, we know that, and we do not want to drive you away, but unless we do so the officials will cut off our heads."

Then Mr. Moffett said, "We are not going to break the laws; and I will go and see the governor and settle the matter with him."

That night Mr. Moffett called upon the ward officers and told them that if his staying there meant that they would be killed he was willing to leave. But it would only be on their account, as the property had been legally purchased, and he had a perfect right to stay. They were not unfriendly, but much troubled, and begged him to leave.

The next morning Mr. Moffett saw the governor, and asked him if he had told the head men if they did not drive him out they would be put to death. At first he evaded the question; but afterwards said he had not. Then Mr. Moffett asked that he would please inform the people that no such order had been given.

The man promised to do so, and to release those who had been imprisoned. In the meantime Mr. Moffett instructed his helper to return the property, in order to avoid any further trouble.

But what was at first a source of annoyance and disappointment resulted favorably to the mission work at last. Property was afterwards procured on better terms and in a more favorable location. In the fall of 1893 systematic work was begun in the way of Tract and Scripture distribution, talking about Christianity with those who came, addressing little groups of hearers on the street and giving instruction to a class of catechumens.

In January, 1894, seven men were baptized. These, with others, began at once to tell their friends and neighbors what they had learned. In this way many became interested, and some were brought to a knowledge of Christ before they had met or heard a missionary.

During the absence of Mr. Moffett and Mr. Lee on the 9th of May, 1894, seven of the native Christians were holding a prayer meeting at the house belonging to the mission, when a number of officials entered and began to beat them with great severity. Cords for binding criminals were then produced and their hands made fast behind their backs. Then they were taken to prison. The reason given for this treatment was that an order had come from the king to kill all who were Christians. The man who had sold the house was arrested at the same time, although he was not a Christian.

On the way to the prison all were released, except the helper of Mr. Moffett and the former owner of the house.

On the same night a helper connected with the Methodist Mission, and the man who had sold them the property which they occupied, were seized and imprisoned.

The next morning Dr. Hall, of the Methodist Mission, went to see the governor, and was told that the governor was asleep and could not see him. Then he went to the prison and found the men confined in stocks in such a manner as to cause them great suffering. During the course of the day all of them were beaten and money extorted from them by the cruel jailors. Then they were told that unless they would revile God, and sever their connection with the missionaries they would be put to death.

The owners of the property accepted the conditions, and were at once released. Efforts were then made to induce the Christians to renounce their faith; but amid all their suffering, and in the face of apparent death, they refused to deny their Lord and Master.

Concluding that no relief could be obtained in Pyeng-yang Dr. Hall sent a telegram to the British representative in Seoul, informing him of the imprisonment of the Christians and his own danger. The English Chargé d'Affaires and the American Minister took up the matter at once and insisted that the Korean government should order the release of these men and give suitable protection to Dr. Hall and his family.

These demands were at first disregarded. The English representative then threatened to send a gun-boat to Pyeng-yang, and this aroused the government to a sense of the gravity of the situation. The result was a telegram to release the prisoners and give Dr. Hall ample protection. But that night a large stone was hurled through Dr. Hall's room with the evident intention of killing any one who was within.

When Mr. Moffett heard what had happened he hastened back to Pyeng-yang as fast as possible. Upon reaching there he found that the Christians had been greatly frightened, and some had fled. By careful inquiry he ascertained that two minor officials were responsible for what had occurred, but it was with the support of the governor. He then went to the acting mayor of the city and asked for protection. This was promised; but as he passed through the streets he was stoned and in great danger of his life.

Then he settled down and resumed his work. But the number of inquirers and visitors was small. A few, however, came as before, and thus evinced their courage and sincerity.

A month later came rumours of a new persecution. Threats were made by the governor and his underlings that the native Christians and Mr. Moffett were to be killed.

Just then came the war between Japan and China; and the Korean government appealed to the U. S. Minister for his kind interference in their behalf. The Minister replied that he would give no assistance as long as an American citizen at Pyeng-yang was in danger of his life, and both the Christians and those in Mr. Moffett's employ had been imprisoned and tortured, and there had been no redress.

The result was the government at once ordered that the officials who were concerned in the persecution should be punished, and money that had been extorted refunded. The prompt and decided action of the foreign representatives was a useful lesson, and the Korean officials have thus got some new ideas as to their own duties and the rights of the people. The fact that Mr. Moffett stood by the Christians through all their troubles and dangers gave him great influence and popularity among those who knew him.

When the news that the Japanese army had entered the capital and taken possession of the palace reached Pyeng-yang the whole city was thrown into the wildest confusion. People fled in all directions; and the only place where there was quiet and peace was at the home of the missionaries. Women came by the score, saying that here was the only place where there was not confusion and dismay.

Soon after the Chinese troops took possession of the city, the Christians held a prayer meeting, and at its close told Mr. Moffett that they had come to the conclusion that he ought to leave. The heads of several Japanese scouts could be seen fastened upon the walls of the city, and no foreigner was safe. Upon application to the commander of the Chinese troops an escort was furnished to Mr. Moffett, and he was conducted outside of their lines. The Christians scattered through all the region round about.

Fifteen days after the city was captured by the Japanese army Mr. Moffett and Mr. Lee returned. Although but few Koreans were left in the city the news of their return spread rapidly throughout the surrounding region, and multitudes came thronging back to welcome them in the warmest terms. That such a welcome should come from people they had never known, and from all classes, was a great surprise, as well as most gratifying. Strange as it may appear the presence of the missionaries in the city did more than anything else to quiet the minds of the people and restore confidence.

For some time it was impossible to remain in the city on account of the stench from the dead bodies of the Chinese soldiers. In this way Dr. Hall contracted disease of which he died. Just as soon as it was safe to do so Mr. Moffett and Mr. Lee returned and resumed their work.



The scattered Christians gradually came back and resumed their occupations. As the result of their dispersion the Gospel was spread throughout all that region. Those who had purchased books before the war, took them in their flight and read them to the people wherever they went. The spreading of the truth by these Christians has opened the way for the work of the missionaries in all that section of the country.

From that time the work in Pyeng-yang and vicinity has gone rapidly forward. The native Christians have not been satisfied with the assurance that Christ was their Savior, but they have caught the spirit of their teachers and tried to make Christ known to all around them. Many have become voluntary evangelists, and gone out to tell others in the city and country of One who is able to save to the uttermost all who come by faith to Him.

A colporteur of the American Bible Society recently visited that part of Korea, and reports that through a very extensive region the people were deeply interested in Christianity and the converts were multiplying everywhere through the voluntary efforts of the natives and often without any knowledge or assistance from the missionaries. In one village he found a chapel had been built and services conducted for some time before any missionary knew of it, and when Rev. Mr. Lee visited there he received in one evening forty-two catechumens.

A man named Chai went to see a relative who was a Christian. During the visit he heard the Gospel and found Christ. After he returned home he began to preach to his friends and neighbors, and in a short time twenty persons became Christians. The only books and help that they had were a Testament and Catechism, in which was a form of prayer and five hymns. Every Sunday, and on other days, they met, read the Testament and the prayer and repeated the hymns.

So great are the changes being wrought on all sides the missionaries are filled with gratitude and wonder at the constant and marvelous transformations going on before them all the time.

About one year ago Mrs. Isabella Bird Bishop visited Pyeng-yang and attended some of the Sabbath services. As a traveller she had visited many mission fields and seen much of mission work. It is her testimony that the work in Pyeng-yang is the most impressive of any that she has seen in any part of the world. The eager crowds that flocked to the services, the beaming faces of those who had experienced the saving power of Christ in their hearts, and the solemn awe that brooded over all the gathered throng, told beyond all question that this was the result of Divine power. In her words "it shows that the Spirit of God moves on the earth, and that the

old truths of sin, judgment to come, of the Divine justice and love, of the atonement, and of the necessity for holiness, have the same power as in the apostolic days to transform the lives of men."

Amid all that is so unsettled and unsatisfactory it was inexpressibly cheering to find that the Gospel of Christ is sufficient to satisfy every need; and in the hearts of the believers there was a peace and joy that lifted them above all the outward and wretched environment.

Three times during the past year the Church building has been enlarged, in order to accommodate the crowds that came and pressed to hear. And yet the accommodations are still too small. It is not unusual to have 500 persons at a service; and the number ordinarily present is limited on account of the lack of space.

Of course the missionaries are overwhelmed with the constant demands upon their time and strength. But there has been a satisfaction and joy in the service which only those who have experienced the same can know.

In October, 1895, there were reported 73 baptized Christians and 185 catechumens. During 1896 there were added 135 by baptism; and the number of catechumens had increased to 503. There were also connected with the station 22 preaching places, with 12 church buildings; and the money for the erection of these buildings has been nearly all contributed by the native Christians.

These figures are some indication of the extent and importance of the work; and yet how feeble are such reports to give a complete idea of all that has been accomplished. No picture can describe the degradation and wretchedness of the ordinary Korean homes. Of what are regarded as essentials to comfort and happiness in enlightened and Christian lands they know almost nothing. Of the future, also, the ordinary Korean has no knowledge, and lives in utter darkness. Literally and truly they are "without hope and without God in the world."

But when the light of the knowledge of Christ has once entered their hearts it transforms their whole life. The hope of Korea to-day is not in the introduction of the outward forms of civilization, but in the renovating power of Christianity. It is that and that alone that can work such a social, moral and political transformation as will make the nation a united, prosperous and happy people. God is doing His part. Will the Christians in the home lands do theirs?

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*State of the Missions whose Head-quarters  
are at Hangchow for the year (丙申) ending  
February 1, 1897.*

Missionary Societies, Missions and Churches.		Actual Com- municants.		Adults bap- tized during the year.		Applicants for Baptism.		Contributions to the Church. Poor.		Remarks.
		M.	F.	M.	F.	M.	F.			
CHURCH MISSION- ARY SOCIETY.	1864, <i>Hangchow</i> ..	45	30	*14	..	2	1	\$145	\$26.70	* Includes 7 lepers.
	Adm. by Letters	19	17	..	..	..	..	..	..	† Paid up.
	1875, <i>Siao-shan</i> , <i>Fungay, etc.</i> }	12	13	1	7	10	6	26	2	‡ M. F. approx. est.
	1877, <i>Chu-ki, Nat. Ch.</i>	148	227	43	24	166	133	110	12	§ Not in- cluding more than 100 "ad- herents."
	Totals .. ..	224	139	58	31	78	40	281	40.70	
Totals .. ..		363		89		118		\$321.70		
AMERICAN PRESBYTE- RIAN BOARD. (NORTH.)	1865, <i>Hangchow</i> ..	69	37	7	3	10	3	\$209	30	
	<i>Sin-z</i> .. ..	24	15	2	..	..	..	77.50	9.80	
	1890, <i>Hai-ning</i> ..	5	1	1	..	..	No	returns.	..	
	1875, <i>Tong-yang</i> ..	49	50	6	..	..	..	..	..	
	Totals .. ..	147	103	16	3	10	3	\$26.50	39.80	
Totals .. ..		250		19		13		\$326.30		
CHINA  INLAND  MISSION.	1866, <i>Hangchow</i> ..	27	29	..	4	..	..	\$42.80	14.50	* For Ch. building in three years \$400.
	<i>Siao-shan</i> ..	11	12	3	..	..	..	25.32	4.25	
	<i>Chu-ki</i> ..	32	18	6	..	..	..	15	4	
	<i>Sin-dzen</i> ..	9	6	..	..	..	2	6	2.34	
	<i>Tsch-ky-i</i> ..	6	..	..	..	7	3	3	..	
	<i>Yu-ang</i> ..	9	8	..	..	5	..	15	3.40	
	<i>Lin-an</i> ..	33	9	7	..	6	2	13	4	† Ditto.
	<i>An-kyih</i> ..	7	1	..	..	4	1	8.50	.75	‡ Ditto.
	Totals .. ..	134	82	16	4	22	8	\$128.02	33.80	§ Ditto.
	Totals .. ..	216		29		30		\$162.42		\$440
AMER. PRESB. BOARD (SOUTH.)	1868, <i>Hangchow</i> ..	58	84	9	18	14	17	\$119.69	21.92	
	Totals .. ..	142		27		31		\$141.61		
PRESENT AGGREGATE, 1897 .. ..		971		155		192		\$951.09	* C.I. M. \$440	
Reported in 1896 .. ..		870		131		189		750.01		
Imperfect Returns 1895 .. ..		..		..		..		..		
Reported in 1894 .. ..		685		79		117		707.14		
" 1893 .. ..		662		105		115		718.34		
" 1892 .. ..		575		98		93		624		
" 1891 .. ..		486		82		137		550		
" 1890 .. ..		443		53		109		514.67		
" 1889 .. ..		430		32		75		496.13		
" 1888 .. ..		442		30		69		411.89		
Returns lost .. ..		..		..		..		..		
Reported in 1884 .. ..		350		36		41		320		

February 2nd, 1897.

G. E. MOULE.

*Mr. Mott in Japan.*

 R. JOHN R. MOTT was invited to Japan in 1894 by Rev. Messrs. K. Ibuka, Y. Honda and T. Kozaki, the presidents respectively of three of the principal Mission colleges. He arrived in Nagasaki on November 9th, and thence visited in order Nagasaki, Yamaguchi, Fukuoka, Kumamoto, Kyoto, Kobe, Osaka, Okayama, Nagoya, Sendai, Tokyo and Yokohama. Of these places all but the last mentioned are seats of important government schools or colleges; eight of the twelve also having Mission schools and colleges. Thus he visited almost all of the principal government institutions for male students, and quite all of the Mission schools for boys.

His tour from the first took on a more evangelistic character than it had assumed in other lands. Indeed he seemed driven to this by the large audiences of unbelievers which the government schools everywhere furnished him; from the outset the meetings were remarkable in this respect. In Nagasaki it was found to be impossible to secure a theatre such as is usually used for evangelistic mass meetings, and it was felt that but few students from the government schools would come to the Church in Deshima—the island to which in former times the residence of the Dutch and Portuguese traders was limited—but as the auditorium began to fill to overflowing with young men in the uniforms of the government medical, normal and middle schools, one of the oldest missionaries remarked, "Would any of us have believed this possible!"

The same thing occurred at *Yamaguchi*, where 500 government school students crowded into and around the little Presbyterian Church (seating only 200) and, the windows being open, remained, most of them standing, during the three hours occupied by the address, and the inquiry meetings following. At *Kumamoto* the meeting held under the auspices of the Young Men's Christian Association of the government college assembled and packed the place, so that the doors had to be locked thirty minutes before the advertised time. In *Kyoto* the Japanese professor, who presided at the meeting, held in one of the large theatres on only twenty-four hours' notice, said that it was the first entirely quiet theatre meeting he had ever known in Kyoto; indeed the 1100 young men present, though mostly from government schools and many from the schools of the neighbouring Buddhist temples, seemed to listen with breathless attention. In *Tokyo*, under the auspices of the Young Men's

Christian Association of the Imperial University, 1200 young men met in the central tabernacle to listen to his address. This is said to have been the largest audience ever assembled at a moral or religious meeting in the University district.

As to *Methods* it should be noticed that Mr. Mott was exceedingly careful. Though in no case did his principal address require less than an hour and a half for delivery yet he invariably tried to follow it with a series of three, or four, and sometimes five after meetings, at which he sought to make the terms of salvation through Christ perfectly clear, and also to separate, by careful instruction and a peculiar sifting process, the earnest from those whom curiosity or misunderstanding had led to remain. Then, last of all, names and addresses were noted and given to resident pastors, missionaries and Christian teachers. In this way 225 names were taken; and even at this early date still others have been reported. The address which seemed to be most used of the Spirit was that on "The Characteristic Temptations of Students the World over"—treating particularly of impurity.

In the Mission schools the evangelistic meetings were also accompanied by special work for the Christians in leading them to devote more attention to Bible study and secret prayer. His addresses on these subjects are to be published in both English and Japanese.

Another address, which was very helpful to all classes of young men, was the one treating of the "Present Movement towards Christ amongst the Students of the World." The statistics which Mr. Mott presented graphically shewed that among students—and especially amongst scientific students—the percentage of those becoming Christians is vastly greater than that of the young manhood of the world outside the College and University communities. This was almost a revelation, and produced a very healthy impression on all who heard it, encouraging the Christians and giving the non-Christians something to think upon.

The total number of schools and colleges visited was forty-two.

Mr. Mott came to Japan not as Secretary of the American College Young Men's Christian Association (though he had been eight years most actively at work in that capacity), nor as representing the Student Volunteer Movement for Foreign Missions (although he is chairman of that Movement), but as the Honorary General Secretary of the World's Student Christian Federation, which seeks to unite the College Young Men's Christian Associations, the Christian Student Unions and other like societies of students for the following purposes as shown in the Constitution:—

"To spread Christian knowledge among students and to lead students to become disciples of Jesus Christ as only Saviour—true God and true man."

"To deepen the spiritual life of students."

"To enlist students in work of extending the kingdom of Christ throughout the whole world." (The Student Volunteer Movement).

Much of his time was therefore given to organizing new College Young Men's Christian Associations and uniting the whole number into a Union, which should be the Japanese chapter of the World's Student Christian Federation. In this way he organized seventeen new Associations, bringing the total number in Japan up to twenty-eight; of these twenty-eight just one-half are in government or non-Christian schools. This work of organizing culminated in a convention held in Tokyo in the building of the Tokyo Young Men's Christian Association on the 18th and 19th of January. There were present fourteen voting delegates, representing sixteen College Associations, and seventeen visiting delegates, representing several other institutions having no organizations of Christian students. The convention was presided over by Rev. K. Ibuka, M.A., President of the Presbyterian College. The interest shewn in this matter was manifest by the presence of missionaries who had come from Nagasaki (five days' journey from Tokyo), Kumamoto, Kobe, Osaka and Sendai; also by the presence of three presidents of Mission colleges. The organization effected is on a thoroughly evangelical basis (as is seen in the above quotation from the Constitution), and as President Ibuka well said, is a sign of the times in Japan and of the decided reaction in favour of conservative theology which has set in.

The Central or Permanent Committee of the student Young Men's Christian Association Union of Japan, is composed one-third of presidents of Mission schools, viz., Rev. Y. Honda (Methodist Episcopal), Rev. K. Ibuka, M.A. (Presbyterian), Rev. S. Motoda, Ph. D. (Episcopal), Rev. M. Oshikawa (Reformed Church, Sendai) and Rev. U. Sasamori, Ph. D. (Methodist Episcopal, Nagasaki); one-third of representatives of government schools, viz., Mr. S. Ito (Imperial University), Mr. S. Koike (Kumamoto Koto Gakko), Mr. M. Kuribara (Sendai Koto Gakko), Prof. Y. Matsui (Yamaguchi Koto Gakko) and Prof. H. Tamura (Trustee of the Building of the Young Men's Christian Association of the Kyoto Koto Gakko); one-third of missionaries especially interested, Rev. J. D. Davis, D.D., of Kyoto (A. B. C. F. M.), Rev. H. McC. E. Price, M.A., of Osaka (C. M. S.), Rev. S. H. Wainright, M.D., of Kobe (Methodist Episcopal, South), Rev. Albertus Pieters, M.A.,

of Nagasaki (Dutch Reformed), Prof. E. W. Clement, M.A., of Tokyo (American Baptist.)

Mr. Mott has again and again ascribed the success of his tour to the united prayers of the many members of Prayer Cycles composed of the friends of the College Associations in other lands, and to the earnest hearts which in Japan supported his work with their petitions even long before he reached Nagasaki. As to the prayer-spirit of the institutions themselves it is interesting to note that of the four Associations which had evidently prepared for his work with the most earnest, united and prolonged prayer, two were in Mission colleges and two were in higher government colleges.

It is undoubtedly a fact that at present the greatest menace to the future welfare of Japan comes from the policy of the government in keeping its vast educational system not only purely secular in character, but also in spirit essentially antagonistic to religious influence of any kind. In this light it will be seen that the action of these little groups of Christian students in banding themselves together for the purpose of praying and working for the conversion of their fellow-students, has a peculiar significance, and is a reason for great thankfulness to Him who has thus led them to the work which apparently they alone can do.

It is regretted that Mr. Mott's time in Japan was so limited, and when one considers how his work was interrupted, first by the school examinations in December, then by the holidays, and finally by the death of the Empress-Dowager, which for a fortnight made all public meetings impossible, it is surprising that he accomplished as much as he did.

This pressure for time made it impossible to arrange formal meetings with missionaries except at three points. The last occasion of this kind was of a peculiarly pleasant character. Mr. Mott's last days in Japan were, as is usual with last days, all too short for the many necessary things pressing for his attention, and it seemed impossible for him to make a new engagement. But the missionaries insisted, and at the conclusion of his address on "The Meaning of the World-wide Student Movement towards Christ," their spontaneous and very earnest expressions of approval and desire to co-operate betokened how deep an impression his work had made on the representatives of all the evangelical bodies working in Japan.

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### *Amoy Congregational Union Annual Meetings.*

THE 25th session of the above Union was held in the Kulongsu Chapel of the London Mission from Friday, February 19th, to Monday, February 22nd. There were present at the various meetings four male missionaries, five lady missionaries, six native ordained pastors, forty-eight preachers, and about forty-five church delegates, without reckoning a number of other Christian workers and church members not strictly belonging to the *Ho-hoey*.\*

The chairman for the year was Pastor Chiu (周), who has been the superintendent of the Native Missionary Forward Movement in the adjoining prefecture of Ting-chiu for the past five years. He was for fifteen years the pastor of the oldest L. M. S. native Church at Thai-san in Amoy, and was only released a year ago from his connection with that Church that he might give his whole time to the new work. His address from the chair, on the opening day, was marked by a very thoughtful, earnest and reverent spirit, covering, as it did, a wide range of Christian activity. His seven main points may be briefly stated thus:—1. Reverence for the Bible. 2. The upbuilding of Christian character. 3. Importance of good schools. 4. Christian industries. 5. Efficient native workers. 6. Purification of the Christian Church. 7. Wise and prayerful intercourse with all classes for spreading the Gospel.

All the meetings, including the morning and evening prayer meetings, were characterised by great earnestness of purpose and a happy harmony of feeling. It was evident that the Holy Spirit was amongst us, and it was a time of stimulus and blessing to all who took part. When the chairman's address was over the rest of the first day was occupied in going through every church *seriatim* and enquiring from each delegate and preacher about the progress of the church in numbers, self-support and influence. During the giving of these reports opportunity is taken to discuss any serious matter that may crop up, and as the constitution of the assembly is entirely democratic every one has a right to speak, so long as it is to the point. I have appended the list of statistics at the end of this paper for convenience.

On the Saturday Pastor Chiu gave a full account of the progress of the new work in Ting-chiu at the two chapels already opened at Bio-cheng (廟會) and at Ho-tien (禾田). I can summarise the facts briefly thus:—

\* *Hò-hoey* is the Chinese name for Congregational Union, literally meaning "Union Assembly."

1. *Baptised Church members* at the two places, 28, being an increase of 20 in the year. Five are women, and there are five children, making a total of 33 baptised people.

2. *Hearers preparing for baptism*, about 80 in all, of whom one-fourth are women. Since all the women in the region have natural feet it is easier to get them to come to worship.

3. *Boys' day-schools*. One at each place, under the charge of Sewtsai teachers, both of whom are now earnest Christians. The scholars number 22 all told, but only half of these are sons of members.

4. Two *deacons* were chosen at Bio-cheng in October last, and they are the most suitable men in the young Church.

5. *Self-support*. A beginning has been already made in this important element of Church growth by the collecting of \$8.00 a year for the ordinary expenses and \$20.00 towards the support of the preacher.

6. At Ho-tien a young Christian doctor, son of a preacher, has been distributing medicines of the more commonly needed kinds, with much good result in breaking down opposition and in enabling the people to understand and appreciate our motives.

Owing partly to the good work done by this young doctor, and also to a visit paid to the Fu city itself by the Rev. F. P. Joseland and Mr. F. R. Johnson in October last, it was decided to open a chapel there and let the doctor do his dispensing work there instead of at Ho-tien. The two places are only twelve miles away. An attempt was made to begin work there five years ago, but the mandarins compelled the workers to retire. It is different now, as we are well received, and have been asked by many influential people of the city to reopen our work. We made special collections during our meetings for the new move, and as much as \$300.00 was promised, half of which sum was from the natives themselves. A young preacher was chosen to go up at once so as to learn the new dialect that he might soon be able to begin regular preaching in the city. The native pastor too will spend more of his time this year there than at the two places already opened. We hope therefore by getting a sound footing in the Fu city to be able later on to extend into the other various Hsien of the prefecture.

On Saturday afternoon reports were given of several schools, the Amoy and Chiang-chiu Girls' and Women's Schools, as well as of the new kindergarten school begun by Miss Carling for Chinese little girls. While there is always room for improvement we have abundant cause for thankfulness that so many children and women are regularly under Christian instruction, and that so many become active and successful Christian workers. As to the boys' schools

one fact is noteworthy, that last year every teacher was a member of the Church. It was also decided in future to make every school-teacher a full member of Ho-hoey, in order to increase their sense of responsibility. They will have to bring a report of their schools each year.

On Sunday morning two excellent papers were read, one by a pastor and the other by the head tutor of our Theological Hall, on "How to improve the efficiency of schools of all kinds, so that they may become increasingly useful as handmaidens of the Church."

On Sunday afternoon earnest addresses were given on the Ting-chiu work, followed by a collection. Later on the Sacrament of the Lord's Supper was observed, and a solemn time of waiting upon God was followed by a special collection on behalf of three preachers who were seriously ill, and prayers were offered up for their recovery. One of them has unfortunately died since then, leaving a widow and three young children totally unprovided for.

The evening meeting, too, was stimulating and helpful in the extreme, and the spirit of prayer was manifest even as at all the meetings. On Monday three young men were publicly received into the Theological Hall after answering various searching questions from the chairman, and the new preacher was solemnly set apart for his work in Ting-chiu. Many other important matters relative to church work were discussed, and every effort was made to be guided in all things by the Spirit of God rather than mere man. It would take too long to go into each point, so let it suffice to say that it was felt by all that the meetings were some of the best as yet held, reaching if not surpassing in interest and usefulness those held five years ago in Chiang-chiu, when the new Forward Movement was launched. We are not only able to point to the first fruits of that work in the 33 baptised members (with children), to the large number of hearers, to the boys' schools, etc., but also to mark a new advance into the Fu city itself.

To any unbiassed observer such meetings show the capability of the Chinese under suitable leadership to carry forward plans for the salvation of their own countrymen in those regions as yet untouched by the Gospel.

That so many native workers should have been willing to learn entirely new dialects in order to preach the Gospel in those regions, and that such a large sum of money has been raised by the members of all our Churches during the past five years to inaugurate and carry on this work with no help from the home Board, speaks volumes for the reality of their Christian faith and for the power of the Gospel over the hearts and lives of the Chinese. In presence of such facts as these any narrow criticisms such as are occasionally

heard as to all converts being rice Christians, and the like, are beside the mark, and fall harmlessly to the ground. The glorious Gospel of Jesus Christ is proving itself to be the strongest power for the regeneration and improvement of the Chinese even as in other lands. It stands easily first as the greatest and most effectual and lasting influence for the salvation of China. In closing, one or two further points may be noted. First of all, praise to Almighty God that the two missionaries on the field—Messrs. Sadler and Joseland—who have had the sole charge of this vast work during the year, have been kept in good health in the absence of the other two missionaries; also for the two new young missionaries—Messrs. Hutchinson and Wasson—who have just come out to strengthen the staff.

Second, great thankfulness for the labours of the lady missionaries, that they are not only increasingly successful, but more and more recognised and appreciated by the Chinese themselves as blessed of God to women and children. The day has gone by when any rough and ready criticism of the lady workers is in court, since the good they are doing overbalances any merely sentimental objections based on Chinese ideas as to propriety and the like.

Further, a hearty tribute must be paid to the earnest labours of the large band of native workers, both pastors and preachers, as well as those employed as school teachers and Bible distributors. Without their loyal aid it would be quite impossible for two missionaries to take charge of a work that would otherwise need ten times the number of foreign agents to superintend it properly. For the ordained native pastors, especially, must we give thanks to God, as being in the main men of sterling Christian character proving themselves growingly fit to share the burdens and anxieties of the foreign missionaries. May God add to their number as well as to the number of Godly preachers who shall become more and more the fit instruments in God's hands for the salvation of their fellow-countrymen and for the establishment of Christ's kingdom in this great empire of China.

*Amoy Congregational Union Statistics for the Year 1896.*

Number of foreign male missionaries (one on furlough,				
	two newly come)	...	...	5
"	" male physicians	...	...	1
"	" lady do.	...	...	1
"	" lady missionaries (one on furlough)	...	...	6
"	" separate churches	...	...	43
	12 fully self-supporting.			
	31 partly do.			

Number of separate preaching stations ... ..	31
" " ordained native preachers ... ..	8
" " unordained native preachers ... ..	52
" " deacons ... ..	119
" " adults baptised during 1896 ... ..	154
" " children received to Lord's Supper ... ..	13
" " adults received from other churches ... ..	28
Total increase in the year ... ..	195
Adults left for other churches and disciplined ... ..	36
Deaths in 1896 (much above the average) ... ..	88
Total loss in 1896. ... ..	124
Net increase ... ..	71
Total membership on January 31st, 1897 ... ..	2,105
Number of children baptised in 1896 ... ..	112
do. altogether ... ..	945
" " enquirers preparing for baptism ... ..	2,404
" " small schools for boys ... ..	26
" " boys in schools ... ..	320
" " girls' schools (2) and scholars ... ..	53
Money raised for native ministry ... ..	\$2,687.57
" " " school purposes ... ..	332.13
" " " church expenses and the work in Ting-chiu region ... ..	2,039.55
Total amount raised for all purposes ... ..	<u>\$5,059.25</u>

FRANK P. JOSELAND,

Amoy, March 4, 1897.

L. M. S.

## Educational Department.

REV. JOHN C. FERGUSON, *Editor*.

Published in the interests of the "Educational Association of China."

### *School for Chinese Blind, Peking.*

BY REV. W. H. MURRAY.

**A**LLOW me to begin with a short account of why and how we began this work.

I arrived in China in 1871, to be colporteur under the National Bible Society of Scotland. This was my highest ideal and choice of mission work. I left my divinity study unfinished to come to China. I had the offer of finishing this and being ordained in China. This did not happen till I returned to Scotland. I had travelled by that time in Shantung, Manchuria, Chihli and Mongolia, doing what was at that time pioneering work.

I arrived in Peking in the autumn of 1873, and went daily on the streets. It was in that way I came in contact with the blind. I was struck with their number and abject condition. I knew a little about them in Scotland and what was done for them by way of education. And I began to wonder how nothing in that way was started for them here, and began an agitation on their behalf, having no idea of attempting any plan myself, knowing I might have to leave at a day's notice and travel perhaps to the opposite ends of China. I waxed hot on the subject, but got no encouragement. All considered the subject inopportune. I had two native helpers, thorough students and well-read, and I had impressed them with my enthusiasm for the subject. They urged me, myself, to begin, and they would help at night, when we might teach, and so not interfere with Bible work. We discussed plans freely, and they were high in praise of Fan-chieh (反切). The Chinese did seem to offer a most simple plan, and the language lent itself to make a start an easy matter.

The phonetic method being, as it were, born with us Westerners, was the only one thought of. And what could be done to reduce the matter to so great simplicity by the two parts we call initial and final, seemed wonderful.

I had Prof. Melville Bell's universal alphabetics—a wonderful physiological alphabet—and had used it extensively for expressing the traits of the dialects. This enabled me to know the laws that governed the changes of dialects.

I had got a blind man, and begun my first work, and the subject was making commendable progress, when, all of a sudden, I changed my plans from seeking the most perfect definition of sound to one that was at the antipodes from it—a perfectly arbitrary one.

Like a flash of light I seemed to see written on the wall before me one day the whole plan from beginning to end, and how perfectly it could come and go through the dialects, suit all and be in conflict with none. Suddenly, then, I put all I had done to one side, and began on this new discovery. The present plan in use is that discovery [without change in the least and without failing in the slightest degree to accomplish its end after at least twenty years' experience and with pupils who come from five different provinces. These pupils all learned to read and write with correctness and fluency, and all without a single hitch. Their attainments have been tested, and many, like the editor of this Department, have born testimony to their fluency and compared their speed to sight-reading and writing. Some time ago a few friends called who were interested in this point and wanted a boy to read a good piece. The book of Romans was handed to him, and it was opened at the 3rd chapter. He read

three chapters, and, by the watch in hand, fourteen minutes was the time he took. This is in fact very nearly as quick as the Scripture is usually read from the pulpits anywhere.

The plan has been described by Prof. S. M. Russell, of the Imperial College, Peking, in a brief book, "An Explanation of Murray's System," a copy of which will be gladly sent to any one applying. Briefly described the plan is as follows: Wade's Peking Syllabary, containing 420 sounds, has been reduced to 408. These sounds are arranged in rows of ten characters. Above each character is written its number in the series from 阿 No. 1 to 抛 No. 408. Below each character is written its pronunciation. The pupil first learns these four hundred and eight sounds by heart and the number corresponding to each tenth sound. This is made easy by a system of mnemonics which stand for numbers, and are arranged in ten squares, whose first phonetic sounds are J, N, M, R, L, SH, K, F, P, S. The pupil begins by learning the mnemonic sound coupled with the first sound in each row of ten, the details of which are given in the above mentioned book. Braille's elements are used to express the number of the sound which stands for the sound itself, and within four or five hours the blind boy is able to master the first principles. One lad, by the name of Pau, who came from the Irish Mission, Manchuria, some years ago, was with us about nine months. During his first  $4\frac{1}{2}$  hours of instruction he had reduced the chaos of his own language to a system, and had in addition the Braille points clearly before his mind. This was of much more value to him than the first lessons in reading to an ordinary seeing child, for it gave him a system of memorizing and this is invaluable to the blind who have so much to memorize which a seeing person does not require, as, for instance, hymns, tunes, etc. This has been illustrated by our pupils. The hymn-book of the L. M. S. here was changed on short notice for a new book when our blind Peter was organist. We set to work, arranged plans, found new tunes, had them written, and in two months Peter had this so committed that as soon as a hymn was given out he knew the appointed tune for it. As the book has more than 400 pieces it would have been impossible for him to remember them all without some system such as we use.

To illustrate the advantages of the system let us take a short text from the New Testament, which came to my mind some time ago and which I am having stereotyped in eight forms as a model. The text is "Have Faith in God." I repeat it in eight forms: 1st, English; 2nd, Chinese idiograph; 3rd, Romanized form; 4th, Our style for the Blind—the Raised "in black;" 5th, Our style for the seeing—the lined Braille; 6th, A shorthand system for the pen; 7th, A shorthand system showing the powers of combining; 8th, A





shorthand system which we call non-intonated. 1. In the English form fourteen letters are written, making necessary thirty or more motions. 2. In the Chinese ideograph the same number of words expresses the idea, and about the same number of movements of the pen is required. 3. In the Romanized form the typewriter expresses the action by twenty-four, but of course the spelling must vary according to the dialect. 4. In our plan used—the Braille elements—the blind writer requires nineteen actions, and has thus the advantage of five over the Romanized. The tone is also included in his writing of the word, which is the really natural method. 5. In the lined Braille the appearance is the same as in No. 4, but it simplifies the reading to the eye and reduces the necessary writing, as the words are expressed by eight actions. The rapidity with which the blind can do the most accurate work in this system, makes it possible for them to be employed as teachers for the illiterate. The chief recommendations for the system are: (a.) that writing is done easily and quickly, (b.) that it is the simplest form for the eyes, (c.) that it is on a graduating footing like ordinary letters, so that it can be reduced or enlarged in size, (d.) that it is the simplest possible form for type-writing, as only two dashes are needed for each word. Seventy words per minute are easily written, and so plainly that peasant women can read without difficulty. 6. In our shorthand style there are only two parts—initials and finals. It is simple to learn, and allows considerable speed. In a neat hand 100 words have been done in a minute. With constant practice a clever writer could easily double the number. There are forty-one initials. The final has ten made up of two dashes, a hyphen and tiny circle given in four positions—upright, horizontal, slanting down to right, and the opposite. 7. This can be used as an exercise in forming phrases. 8. This shorthand style is called non-intonated, and is formed merely by the finals of the 1st style. For all of these eight forms one single Primer would be sufficient.

I would like to give my views on industries for the blind, but that would require a separate article. In book-making, teaching the seeing, becoming organists, tuning and mending harmoniums, Bible-reading at street chapels, we have industries all in the line of their education and helpful toward the evangelization of their countrymen. Some slow ones make door-mats of rope, and now I have a sample dulcimer which the blind can play, teach, tune and sell. It is hard to compete in such articles as the Chinese trade already supplies, but outside of these there are still many industries possible.

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*Notes and Items.*

**I**N our February Notes the new Astronomy of Prof. Russell was reviewed, and it was stated that "the edition of Loomis, which has been used, is different from that used by Prof. Hayes, so that each work has a value of its own." We ought to have added that the basis of Prof. Russell's work is Loomis' *Two Astro-* "Practical Astronomy," which is largely mathematical, *nomies.* while Prof. Hayes' book is a translation of Loomis' "Treatise on Astronomy," which is a combination of descriptive and mathematical astronomy. In the original the "Treatise" is more elementary and less abstruse than the "Practical Astronomy," and the books were meant to be supplemental to each other. We have no doubt that the two translations will also prove mutually helpful.

The members of the College Young Men's Christian Association of China will be glad to know of the success of Mr. Mott in organizing associations in so many schools in Japan and in joining them together by the formation of the Intercollegiate Union of Japan. Societies were formed in seventeen institutions which, together with eleven societies already in existence, increased the number to twenty-eight. Meetings were held from one end of the empire *Mr. Mott's* to the other in all the Christian schools and in many *Work* government colleges. In Kyoto upon twenty-four hours' *in Japan.* notice an audience of 1100 assembled in one of the theatres. In Tokyo a meeting, held under the auspices of the Young Men's Christian Association of the Imperial University, drew together 1100 students, which is said to have been the largest number ever assembled in University District to listen to a moral or religious address. Everywhere he was listened to with the deepest attention, and nowhere were his addresses interrupted with questions. In many places large numbers remained standing through long services of two hours or more, though many of these were non-Christian students. In some instances the presidents of government colleges remained through the enquiry meetings and expressed their thanks for the words spoken. In Kumamoto the doors had to be closed and barred half an hour before the meeting was advertised to begin. In the Normal School, Fukuoka, Mr. Mott was invited to address the students. This school has the reputation of being the most conservative and rationalistic of all the institutions in the country. Everywhere in Japan the meetings were more of a purely evangelistic nature than in China, and large numbers of conversions took place. One of the teachers of the "Doshisha University," writing of Mr. Mott's work there, says that "it may be called a revival of religious

faith." The meeting of representatives from the various societies was held in Tokyo in the Y. M. C. A. building, and was attended by twenty-two delegates. Dr. De Forest, of Sendai, has written an account of this meeting of the Intercollegiate Union of Japan, from which we take the following:—

"There were many difficulties of a very serious nature to be overcome, but it is hardly necessary to say more than that they were surmounted by the frank and tactful manner in which Mr. Mott met them, as well as by his unwavering faith that with God there are no impossibilities. The most difficult problem was the adoption of a constitution that sets forth one object of the Union, thus:—"To lead students to become disciples of Jesus Christ as only Savior and as God." There were earnest objections on the part of some of the delegates to anything that looked like a creed, but to this it was replied that there was no attempt here to incorporate a creed, rather this phrase was the expression of the purpose and object of the organization. Mr. Mott very fully explained that there was no thought of making any individual test in this phrase, for creeds belong to the churches to formulate, and the Student's Movement is perfectly satisfied to accept, as active members, all who belong to evangelical churches without reference to any phase of theological thinking through which individual students may be passing. There was not a single objection to accept heartily full belief in the divinity of Christ, and every word of the debate showed a warm and devoted loyalty to the Divine Savior, but the insufficient words "as God" met with opposition from several of both the native and foreign delegates, and though the Christian Students' Union of eight nations have adopted this phrase, Japan has done much better, we think, in stating this one object of their Union thus:—"To bring students to become disciples of Jesus Christ as only Savior—*true God and true man.*"

Another point of discussion was the statement:—"The Union shall restrict its active membership to students and teachers who are members of evangelical churches." One would think that a body of delegates who were unanimous in designating Christ as "the only Savior—true God and true man," would have no difficulty in following the Christian students of other nations who take the nine articles of the Evangelical Alliance as their definition of the term Evangelical. But for many years there has been here in Japan a discussion over this word, and there are no churches, so far as I am aware, that use the nine articles of the Evangelical Alliance. The tendency is to shorten the creeds to the barest fundamentals. And so the delegates adopted the definition used in the Y. M. C. A. of Tokyo, which is, belief in Jesus Christ as the only Divine Savior, and accept-

ance of the Bible as the only infallible rule of faith and practice."

The following has been sent us for insertion concerning the Press which it was proposed to purchase for Mr. Lyon for use in the work of the College Young Men's Christian Association

*Press for  
Y. M. C. A.*

tion of China: At the Conference for Christian workers held at Shanghai, October 3rd of last year, well nigh \$700.00 was promised towards the funds of the new College Young Men's Christian Association of China. As the convention of delegates (held in Shanghai, November 3rd and 4th) considered it inadvisable, on account of the claims on Mr. Lyon through the development of the work, the uncertainty of his residence in Tientsin, etc., to establish the Press which was mentioned as one of the prospective liabilities, the temporary treasurer of the fund, Mr. G. McIntosh, was requested to send circulars out to the subscribers, asking whether they were willing that the entire subscription should be turned over to the National Committee of the College Young Men's Christian Association of China. It was impossible to get replies from all the subscribers, as some had only given their initials, and others had left for the home lands, but a large number of most encouraging replies were received, expressing prayerful good wishes for much blessing on the new organization and a willingness for the funds to be used as the committee considered best. In all \$14.40 was refunded or paid into philanthropic work as indicated by those subscribers who wished their subscriptions refunded or deflected into other channels.

Through the further kindness of friends the temporary treasurer collected \$785.92 which, with \$50 from Foochow (which realized \$48.95), made up a total of \$834.87, which has been duly handed over, as collected, to Rev. F. L. H. Pott, the treasurer of the College Young Men's Christian Association of China.

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## Our Book Table.

The applications for free grants of Dr. Faber's "St. Mark" having considerably exceeded the 2000 offered by the C. T. S., no more "free" orders will be booked.

As the work is printed in Canton the Society has not been able to keep a supply in stock sufficient to meet the large demand. Friends who have not yet received copies ordered will be supplied as early as possible.

If sufficient inducement offers the Chinese Tract Society will publish a new edition of Dr. Martin's *Evidences of Christianity*. It will be printed in large type, on fine paper, with a handsome and attractive border, and beautifully bound; making a superb gift book.

The most expensive binding will be in silk.

There will be but a limited number printed—with the author's re-

vision—and those who desire such a beautiful present for Chinese friends should send in their subscription at once, stating number of copies desired, addressed “Chinese Tract Society Shanghai.” Price 50 cents a copy, paper binding; and 60 cents a copy, silk binding.

教會史記 *Church History*. 2 Volumes. By the Rev. M. Schaub, Li-long. Basel Mission, Hongkong. Price 40 cents.

The booming of Japanese cannon and the screaming of shells have awakened China from a restless sleep. She discovers at once the necessity of more extended intercourse with Western nations, and is looking about for the means of furthering this end. With the inrush of commerce and foreign thought it is the first duty of the Church to present the claims of the humiliated and exalted Savior. She should exhibit to the Chinese the glorious achievements of the Bride of Christ under apparently feeble beginnings and insuperable difficulties; and demonstrate the wonderful effects of the Church upon the human race.

The basis of this History is the *Geschichte d. alten Kirche* of Karl Rudolf Hagenbach, the distinguished Swiss theologian (1801-1874). The aim of the work is to give Chinese students “an insight into the working of the leaven of the Evangel in the world, and especially to give them detailed biographical sketches of the men of God who were raised up from time to time to keep the Church aloof from the world and its corruptions.”

It is divided into three Parts. Vol. I contains Parts I and II.; the former embracing the events from the Descent of the Holy Spirit to the occupation of Rome by the Pope, and the latter from this epoch to the Reformation. The second volume traces the his-

tory of the Church from the Reformation to the present time.

Part I contains five Sections; Part II four; and part III twelve. Each Section is subdivided into articles of greater or less length.

It will be seen that this is a convenient arrangement. As the articles are generally short the subject matter may be readily fixed in the mind of the student. The limits of a review do not admit of an extended notice of the details of the book, but we can say on the whole that the work is a fair synopsis of Church History. What may prove most interesting to the natives are the epochs of the impact of Christianity upon China. In Part I, Section IV, Art. VI, under *Nestorianism*, the tablet at Si-ngan Fu is mentioned. One article is devoted to the introduction and progress of Romanism in China, and another to Protestantism. In speaking of the hateful brood of pestilent heresies which beset the early Church, the writer remarks concerning Peter's ever being Bishop of Rome: 此無稽之談不可遽信，乃羅馬教所憑而設立教皇之一弊端耳。 But he pays due respect to the noble men of history, who, without hypocrisy or ulterior motive, suffered for their Lord. Among the pioneers of missionary work the names of Morrison, Gutzlaff, Lechler, Taylor and others appear. To what he says of the self-sacrificing band of China Inland missionaries we heartily agree: 男女不避艱險深入內省隨處播教, etc. A second edition will doubtless rectify the mistake of giving too little space to the planting and training of the Christian Church in this land. We congratulate Bro. Schaub on the production of this useful work, and recommend it to the attention of the missionary body.

SAMUEL I. WOODBRIDGE.

## Editorial Comment.

WE would call attention to the announcement elsewhere in regard to the coming convention of the Christian Endeavor Society, and are pleased that the preparations for the convention are in such a forward state.

Also the communication in regard to a handsome and attractive edition of Dr. Martin's Evidences of Christianity.

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WE have received the February number of the *Asylum Record*, a paper published every alternate month, primarily the organ of the Okayama Orphanage (Mr. Ishii's), but which also "aspires to represent to some extent all Christian orphanages or other asylums in Japan." It is the work of the orphans and their helpers at the Asylum in Okayama, and is certainly a very creditable paper, being beautifully printed and well edited, and costs but 30 cents a year, plus, we suppose, something for postage to China. We recommend the paper to our missionary friends in China. Among many things that are discouraging in the work of missions in Japan, this and kindred efforts made by the Japanese, almost unaided by foreigners, are bright spots that show what they are capable of. We hope for the day when we may behold similar efforts and like results in China.

\* \* \*

Our readers will notice the important advertisement of the *Society for the Diffusion of Christian and General Knowledge*, offering books, partly free of charge, partly at greatly reduced prices, for distribution at the next *Triennial Examinations*. We are sure our missionary brethren will, as in former years, make use of this splendid opportunity to reach the 200,000 or more

*Siu-tsais* competing for the *Ku-ren* degree in the various provincial capitals, and we would suggest that the missionaries of each province (not only of the capital, but of all the stations in a province) might start a subscription between themselves and amongst their foreign and Chinese friends, in order to get the necessary funds to procure such suitable literature for distribution amongst the scholars of their province. Now is the time to awaken China, or she will probably go to ruin for ever.

\* \* \*

It is interesting and pleasing to note the very favorable reception with which Dr. Martin's "Cycle of Cathay" has been met on both sides of the water—in England and America. We have seen notices in the *Westminster Review*, *London Times*, the *New York Evangelist*, the *Nation* and other papers, and all speak in the same high terms of appreciation and commendation. It could scarcely be otherwise with a work proceeding from one with the attainments and experiences of Dr. Martin. And the work is indeed unique in its kind, both as to illustrations and letter-press and the general style in which it is written, and Dr. Martin has laid not only the world in general, but the missionary world in particular, under new obligations for this fresh contribution from his ripe experience. It is interesting to note that he wrote his "Evidences," which have passed through so many editions and been so widely circulated, not only in China, but also in Japan and Korea, before he had been in China five years. Likewise Dr. Nevius' *Compend of Theology* was written during his early years in China. We cannot all be Neviiuses and Martins, how-



ever, but we may learn a great deal that is instructive and helpful from such works as "A Cycle of Cathay" and "The Life of Dr. Nevius." We heartily commend Dr. Martin's work to all who are interested in China and who would like to read this new chapter in her later history, written in such an attractive style.

\* \* \*

We are glad to see the lengthy notices given by the Shanghai newspapers of Rev. J. Webster's address at the British and Foreign Bible Society's meeting in the Municipal Hall, Shanghai, (March 25th). The large number of missionaries who attended must have been cheered by the facts stated, whilst the friends of missions present would have their knowledge regarding mission methods widened and their enthusiasm kindled by the speaker's ardour.

The history of Protestant missionary work in Manchuria is in many respects unique, but as the difficulties and obstacles are in the main much the same all over China it may not be amiss to note some of the methods referred to by Mr. Webster as having been notably successful.

\* \* \*

SPECIAL stress has been put upon conciliatory methods,—not so much condemning what is bad in the Chinese systems as laying hold of what is good and utilizing it. Non-interference in matters of litigation, coupled with an unwillingness to trouble the foreign Consul, were mentioned as characteristic principles. Then, too, *forbearance* rather than *overbearance*—the prayerful desire and determination to "bear all things"—have their special significance in this land where keeping the temper is as important as it is difficult. The splendid work of the Manchurian medical missions, and the large use of native agency, were also referred to—

two points already familiar to RECORDER readers.

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THE subject of union has not recently been to the front in the RECORDER, but as there has been a general and appreciable realization of the kind most practicable between the Scotch and Irish Presbyterian Missions in Manchuria, it is of interest to note Mr. Webster's testimony to the great benefits accruing therefrom. As a result of this union, which is their glory and strength, they have a common church, a common hymn book (a somewhat uncommon thing), a common creed, a common government, common methods of work, system of training, etc. On the mission field surely this is a very scriptural way of having "all things in common." As was to be expected, many difficulties obtruded themselves, but both bodies being Presbyterian it was possible to unite first and settle difficulties afterwards.

\* \* \*

AMONG the results of the past quarter century's work were mentioned:—The cordiality with which missionaries are received all through Manchuria by the common people; the respect with which the literati regard the missionary; the forming of a chain of stations, large and small, stretching from Shan-hai-kuan in the south to Sungari in the north, a distance of about one thousand English miles. It seems hardly credible that with comparatively little trouble one may travel for a month continuously along this chain, doing an average of thirty miles a day, and yet be able to spend every night with Christians.

\* \* \*

WITH regard to the church membership in Manchuria of 5000, with as many more candidates for baptism, we were glad to hear how the withdrawal of the missionaries during the war, whilst causing a certain amount of sifting, was the means of

establishing the native Christians more firmly than before—leading them to rely more on God. The fact that so many are enquiring regarding the doctrine, must have a deep significance and be a constant source of prayer to all Christian workers. How heart stirring are the news received from time to time. One

native worker, fully alive to the need of caution in his work, puts the number of inquirers in his district at 600. Whilst a foreign worker in another district, after careful purging of his lists, finds there still remain 750 names, heads of families.

## Missionary News.

Dr. and Mrs. H. C. DuBose celebrate the twenty-fifth anniversary of their marriage apart, as Mrs. DuBose took her sons home to school last year, and will not return till August. They were married April 3, 1872, and left for China the next morning.

The Annual Convention of the United Society of Christian Endeavour for China will be held in Shanghai, on the 5th, 6th and 7th days of June. The arrangements are in a forward state, and it is hoped there will be a large and representative attendance. The programme will be published next month. Notices of motion and statistics of local Societies should be forwarded *at once* to Rev. John Stevens, D.D., Lit. D, the General Secretary. Suggestions and hints as to the programme will be gladly welcomed, if sent to Miss Melvin the Convention Secretary.

### MEETING OF THE EXECUTIVE COMMITTEE OF THE EDUCATIONAL ASSOCIATION OF CHINA.

A meeting was held on Tuesday evening, Feb. 16th, at McTyeire Home. Present: Rev. A. P. Parker, Chairman; Miss L. A. Haygood and the Rev. F. L. Hawks Pott. The meeting was opened with prayer by Mr. Pott. In the ab-

sence of Mr. Silsby, the Secretary, Mr. Pott was asked to act in that capacity.

Dr. Parker, as General Editor, made the following report:—

480 wall charts had been purchased from W. and A. K. Johnstone for the sum £67 19s. 6d., and had been disposed of immediately.

The following books had been printed and placed on sale:—

- 200 copies of Dr. Fryer's Chemistry of Common Life.
- 200 copies of Dr. Fryer's Hand-book of Mechanics.
- 200 copies of Dr. Fryer's Hand-book of Astronomy.
- 200 copies of Dr. Fryer's Hand-book of Birds.
- 200 copies of Dr. Fryer's Hand-book of Beasts.
- 200 copies of Dr. Fryer's Hand-book of Electricity.
- 200 copies Scripture Geography.
- 200 „ Moral Philosophy.
- 200 „ History of Russia.
- 300 „ Sheffield's Universal History.
- 100 „ Miss Williamson's Zoology.
- 200 „ Sheffield's Church History.
- 200 „ Scripture Geography.

He also reported the following work as just completed:—Dr. Parker's work on *Physics*; and said that Mrs. Parker's book on *Map Drawing* had been approved by the Publication Committee, and would be published as soon as possible.

Reference was made to a correspondence that had been held with Dr. Porter in regard to publishing a new edition of his *Physiology*,

and word had come from Dr. Porter that he himself had put the book in press at Peking.

In concluding his report Dr. Parker called attention to the large increase in the sales of the publications of the Association during the past six months, and a resolution was moved and carried to the effect that the Executive Committee should publish an annual report in May, containing the reports of the General Editor and Treasurer, and showing the satisfactory condition of the Association financially. The Treasurer's Report was read, showing a balance in hand of \$2941.70, but some outstanding accounts, amounting to over \$700, remain to be paid.

A resolution was passed, authorizing the General Editor to give 20 per cent. discount to all native book sellers dealing in our publications.

Upon the General Editor's pointing out that owing to the depreciation in silver the wall charts were being sold at a loss, it was decided that the price be raised from \$2.00 to \$2.50 a chart. After some further general discussion the meeting adjourned.

A. P. PARKER,  
*Chairman.*

F. L. HAWKS POTT,  
*Sec. pro. tem.*

LETTER FROM MR. STENBERG.

Uliassutai, Mongolia.

DEAR MR. SPRAGUE: . . . I met some days ago a man who heard the Gospel from you in Yü-cho. . . Of Kalgan people there are many here. One man told me he had been cured . . . by the doctor.

This place is about 450 miles west of Urga; after having crossed many steep mountains and hills we came to Bagda-ing-gool. The water was very deep and the stream strong. Knowing we were near Uliassutai we forced our horses into the river, but the escape was narrow.

The horses were nearly overcome.

Soon after this crossing the soldiers' camp came in sight, on a hill-slope facing south. About 950 soldiers are here. Further on down on the plain north of the river is the officers' town. Here is also the sanctuary of Uliassutai—the temple—which is being rebuilt this summer. This officer-town has a population of 9000. It is surrounded by partly mud and partly wood walls, looking just like a Chinese city. The head officer and a good number of others are Manchus.

In the river bed, where water does not flow, the Mongols have pitched their tents for the summer; during the winter they move into part of the city, which is now before us—the merchants' place of about 3000 inhabitants, and which we reach at a distance of ten  $\frac{1}{2}$  from the officers' place. The main part is in Chinese style. We have two big inns and about fifty large and small shops.

. . . . .  
You come to a little house . . . there is nothing which causes you to exclaim, 'This is where a mission station has lately been opened;' but so it is. It is all mud outside, but step in, and you will be surprised to find that the landlord has prepared the two rooms, where I live, with foreign wall paper. The k'angs are out and wooden floors laid. The windows are of paper. Tables, chairs and other necessary things are bought from the Chinese, and everything double price as compared with China.  
. . . . .

Almost every day Mongols come in to see me, ask for books and talk a little. I have had very good conversations with those who are anxious about religion. I cannot speak of regular work in any other way than this. The only way to evangelize Mongols seems to be through the instrumentality of individual communion. May God

make me wise so as to be able to win souls for Him.

I am well in soul and body. God be praised for all His goodness.

"Yours with an affection that knows of no winter."

DAVID STENBERG.

Urga, Mongolia.

#### UP THE YANGTZE.

While many have been criticizing missionaries and missionary methods, and some have been questioning whether in view of Home needs missions to heathen lands are not a mistake, even if nothing worse, numbers of devoted men and women have been hard at work seeking to spread everywhere the knowledge of the "truth as it is in Jesus." Without any thought of answering the critics and questioners, they have in fact done so in not a few instances, and that most effectively. A short time ago it was the privilege of the writer to visit Kiukiang and Hankow. Only a few years since the valley of the Yang-tze was notoriously the stronghold of some of the fiercest and least scrupulous of native opponents of the Gospel. To-day there are great numbers of the people, and especially in the Hankow district, who are giving earnest and thoughtful heed to the message the missionaries bring, and Christian schools and churches are being built up which already, many of them, compare favourably with those of Europe and America. The schools of the American Methodist Episcopal Church in Kiukiang are admirably conducted, and many Home pastors would be glad of so numerous and devout a congregation as that to which the Rev. J. Jackson ably ministers. One feature of the work in Kiukiang deserves special mention, namely, the medical work which was recently started under the care of Drs. Stone and Kahn, the two native

*lady physicians* who qualified some months since in the United States. They have a small dispensary, which is greatly valued by the sick of their own sex, and they hope to obtain funds for the erection of a pavilion hospital. The Hankow district is a very hive of missionary activity. Only those who stay in the homes of the missionaries and who go into the hospitals, schools, chapels and preaching halls, can adequately appreciate what is being achieved. The noble and persistent endeavours of men like the late David Hill, Dr. Griffith John, and their colleagues, are at length telling powerfully upon the life of the people. It is sometimes said that there are no Chinese Christians. It is sufficient in reply to that statement to point to the splendid Church which Dr. John has been instrumental in gathering. The numbers are large, and among them are men whose changed lives and patience under trials and persecutions for Christ's sake entitle them to the esteem and honor of all right-minded people. And the same thing might be said of the Churches and Church members of other missions. As these lines are being penned, Dr. John and the Rev. C. G. Sparham are travelling in the long-closed province of Hunan. In one of the most bigoted and hostile of the Hunan cities, converts to Christianity, among the first fruits of Hunan unto Christ, have been won by a Hunanese Christian. These Dr. John purposes to visit and baptize, and he is not without expectation of gaining an interview with Chow Han, a man who may yet preach the faith he once so strenuously denied.

The story of the wonderful success which is now attending the labours of the servants of Christ in the Hankow district, shows clearly that the promises of God are always and surely inherited *through faith and patience*.

JOHN STEVENS.

## Diary of Events in the Far East.

March, 1897.

—The formation of the Imperial Bank of China sanctioned by the Emperor. Capital to be Tls. 5,000,000 with power to increase. Only half is required at the commencement. Of this, H. E. Sheng, who also is to be President of the Board of Directors, guarantees Tls. 1,000,000, to be subscribed by shareholders in the China Merchants' and Chinese Telegraph Administration. The rest of the Board of Directors (to be twelve in number) will guarantee another Tls. 1,000,000. The balance of Tls. 500,000 to be offered in the principal cities of the empire and to be subscribed by Chinese only.

6th.—An edict of yesterday cashiers Sung K'un, Governor of Kueichow, and another of to-day has promoted Wang Yü-chao, Treasurer of Szechuan, to the Governorship of Kueichow. A Manchu named Yü Ch'ang has been appointed to the Treasurership of Szechuan. Sung K'un was cashiered, at the instance of a Censor, for misgovernment and trusting in the wrong people.

8th.—The following telegram with regard to the rebellion in the Philippines, was received by the Consul-General of Spain in Shanghai:—"Salitran was taken yesterday with considerable loss to the enemy, and ten killed, thirty wounded in the government forces."

13th.—News was received by wire yesterday from Japan, says the *N.-C. Daily News*, that the Bill for the adoption of the Gold Standard has passed the Lower House of the Diet, and will undoubtedly pass the Upper House.

22nd.—By an edict of this date two more Ministers have been added to the Tsung-li Yamén, namely, a Manchu named Ch'ung Li and a Chinese, Hsü Ying-k'uei.

22nd.—Opening of the Laou Kung Mow Cotton Spinning and Weaving Co.'s Mill on Yangtse-poo Road, Shanghai, in presence of a large number of interested foreigners and Chinese.

25th.—Another telegram to the Spanish Consul-General says:—"Imus (province of Cavite) captured."

The national flag hoisted on the church tower at 3 p.m. Cavite Viejo in flames.

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## Missionary Journal.

### BIRTHS.

At Shih-tsuen Hsien, Szchuen, 2nd Feb., the wife of J. ARTHUR HICKMAN, C. M. Society, of a daughter.

At I-chow Fu, Shantung, 13th Feb., the wife of C. F. JOHNSON, M.D., Am. Presby. Mission, of a son.

At Chang-poo, Amoy, 4th March, the wife of MUIR SANDEMAN, M.A., M.B.C.M., English Presby. Mission, of a daughter.

At Shanghai, 17th March, the wife of LEONARD J. DAY, Br. and For. Bible Society, of a son.

### DEATHS.

At 36 Woodburn Terrace, Edinburgh, Scotland, 9th Jan., MARY, wife of Rev. H. L. Mackenzie, Eng. Presby. Mission, Swatow.

At Shih-tsuen Hsien, Szchuen, 3rd Feb., ETHELREDA, beloved child of Agnes and Arthur Hickman, of convulsions.

At Tungchow, 1st March, AGNES IRENE HAYES, daughter of Rev. W. M. and Mrs. M. E. Hayes, Am. Presby. Mission, aged 5 years and 4 months.

**MARRIAGES.**

At Peking, on March 24th, by Rev. C. H. Fenn, Mr. FRANS A. LARSON, to Miss MARY RODGEES, both of I. M. A.  
 At the China Inland Mission, Chinkiang, by Dr. Anderson, in the presence of the U. S. Consul, THOMAS JOHN HOLLANDER, of C. I. Mission, to FRANCIS EDITH THEOPHELIA, eldest daughter of J. S. Thomas, Esq., High Blantyre, Scotland.

**ARRIVALS.**

At Shanghai, 1st Mar., Mrs. HEADLAND, M.D., wife of Rev. I. T. Headland, M. E. Mission, Peking (returned.)  
 At Shanghai, 2nd March, (Rev. F. A. KELLER, B.A., M.D., and Mr. E. G. BEVIS, from North America, for China Inland Mission.  
 At Shanghai, 5th March, Messrs. A. V. GRAY, B. T. WILLIAMS, A. P. QUIRBACH, A. MARTY, R. DE W. SMITH, R. T. MOODIE and H. C. RAMSAY, from North America, for C. I. M.  
 At Shanghai, 9th March, Rev. C. S. MEDHURST, Eng. Bapt., Shantung (returned.)  
 At Shanghai, 13th March, Misses MAUD KELLAM, M.D., and L. A. BROOKS, Rev. and Mrs. V. C. HART, D.D., and

Mrs. HARE (née Hart) (returned), Can. Meth., Szechuen.

At Shanghai, 19th March, Miss HANNAH ROSHER, Friends' Mission, Chungking  
 At Shanghai, 20th Mar., MASON WELLS, for Tengchow Presbyterian College.  
 At Shanghai, 27th March, Mr. G. W. GUINNESS, B.A., M.B., B.C., Mr. WILLIAM HYSLOP and Mr. W. L. PRUEN, L. R. C. P. (returned), for C. I. M.

**DEPARTURES.**

FROM Shanghai, 27th Feb., Dr. MARY GALE, Women's Union Mission, for U. S. A.  
 FROM Shanghai, 18th March, Miss A. MORRAE, for America, Mr. A. W. DOUTHWAITE, M.D., and three children and Miss E. J. DODSON, for England, also Mrs. J. BENDER, for Germany.  
 FROM Shanghai, 20th March, Rev. HENRIK SEYFFARTH, Norw. Luth. Miss., for Europe.  
 FROM Shanghai, 29th March, Rev. D. MCGILLIVRAY, Can. Pres. Mis., for Canada, Rev. W. DEANS, wife and two children, also child of Rev. KEARNEY, of Church of Scotland Mission, also Rev. and Mrs. J. WEBSTER and child, Scotch U. Presby. Mis., for Scotland.



